Jābir living below Shibam, Āl Bā Sūdān at Du'an, Bā Humeid 565
at Madūda and Seiyun, Āl Bureik at Shabwa, Bā Khatib at Tarim, 162
Bā Wa'l at Tarim, and Āl Bā 'Umar at 'Ajlania between Henin
and Al Qatn.

YAFA'IS.

The Yafa'is are the *'asākir* or soldiers and the actual rulers of 565
Qu'aiti territory. Their introduction as mercenaries, described in
the historical chapters, has led to the foundation of two dynasties, 162
that of the Kasadis of Lower Yafa' and that of the Qu'aitis who 463
drove out the Kasadis. The places in which some of the Yafa'is live will appear later when the inhabitants of the various provinces of Qu'aiti territory are enumerated. I have also given in an appendix a list of the various Yafa'i tribes with their sections, strength and situation.

The Qu'aiti dynasty springs from a section of the Mausata [173]
tribe and is historically quite recent. Although the Sultan and his relations have had no personal contacts with their country they exercise some influence in Upper Yafa', and the Yafa'i connection is still a live one, as a great many Upper Yafa'is regularly go to the Hadhramaut to take service in the Qu'aiti forces, returning after a few years to their own country. Other Yafa'is have become settled in the Hadhramaut and form a powerful party on whom the Qu'aiti could depend in the case of disturbances.

The following are amongst Yafa'i tribes and sections represented 565
in the Hadhramaut, the sections being shown in brackets after 162
each tribe: Adh Dhubi (Al Mosilli, Al Kasadi, Ash Shanāthira, Āl Jahāwisha), Al Bu'si (Al Gharama, Az Zaghālida, Al Homām, Āl Mattash), Al Mausata (Ar Robak, Āl Yazid, Āl Batati).

TRIBESMEN.

The history of the tribes of the Hadhramaut has been, generally 600
speaking, sufficiently indicated in the historical instruction, and their location and strength will be dealt with in the description of the various provinces.

There are only four words used in the Hadhramaut for the 619
nomenclature of the divisions of a tribe. *Az Zei* is a confederation
of tribes with a single leader. There are only three *Zeis* in the 565
Hadhramaut, the Seibani, the Nūwah, and the Hamumi. The 162
Shenafir Confederation is not a *Zei*, for while the leaders of the 621
Āl 'Abdulla Kathiris are Sultans, they do not head the whole confederation of tribes. A tribe, *Qabila*, is sub-divided into a *Beit*, and a *Beit* into a *Fara'*. I cannot claim any particular merit for the divisions I have used, namely, Tribe, Clan, Section, and Subsection, except that by using the word Clan I have avoided the clumsy term sub-sub-section which I found used in some statements of the other tribes of the Protectorate.

The Hadhrami tribesmen, like those of the rest of the Pro- 181
tectorate, are extremely conservative and "never depart from their
tribal customs." Most of them are nomads moving over their areas 580

following are notes on the other tribes mentioned, with the addition 000
of three small tribes also dependent on the province.

ATH THA'YANI.

This tribe possess houses and grazing lands around Reida and Qus'eir as far as Damakh. They live to the east of the Hamumi with whom they are allied, but they are not a Hamumi clan. They have an "A" agreement* with the Qu'aiti, who pays them an annual subsidy. 619 631

HAMUMI.

631
101
619

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bahasan at Tanbūl	—	Wadi al Ma'di	250	
Al Yamīni	—	Wadi 'Arf	150	—
As Sa'idi	—	Al Wāsit	350	—
Bā Hasan Bā Zamāri	—	North of Hami	100	—
Al Harāwiza	Beit Sarqāha	Ya'is Kherid	100	—
Beit 'Ali	—	Al Khamt	250	'Ali bin Salim bin Mujanna Habrīsh.
Seiyids of Āl Zein and Āl bin Qitbān.	—	Al Jebel	60	
Beit ash Sharkha	—	Al Jebel	50	—
Beit Shanīn	—	North of Dis	200	—
Beni 'Ujeil	—	Al Jebel	2,000[1]	—
Al Gharābi	—	Al Jebel and east of Wadi Himem.	450	—
Al Jāmiha	—	Al Jebel	300	—
Seiyids of Beit Hamūda	—	Al Jebel	200	—
Beit Ghatnīn	—	North of ar Reida and Qus'eir.	200	—
Al Jareiri	—	do. do.	400	—
Bin 'Asāna	—	do. do.	300	—
Al Hazāwil	—	do. do.	500	—
Beit al 'Amaq	—	do. do.	200	—
Nōbat	—	do. do.	250	—
Beit Qarrād	—	do. do.	700	—
Beit Mabrūr	—	do. do.	100	—
Al Asmūh	—	do. do.	350	—
Al 'Udūl	—	do. do.	300	—
Al Qarzi	—	North of Wadi 'Arf	600	—
Bā Shamakha	—	Beit al Qarazat	—	—
			8,360	

[162]

The Hamumi Zei, who are of Himyaritic descent, strong and warlike, live in the country to the north of Shihr, from Wadi 'Arf in the south-west to Damakh Hisāl in the east. The western part of Reida and the southern part of Dis, where they have houses and

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[1] Total estimated number of clan. Except where otherwise stated the estimated numbers given are those of armed men only.

* [see p. 92, category 116 -- Analyst]

631 grazing lands, belong to them, and they range from Shihr to
101 Seihut and up to the Manahil and Jabri. The Manahil country
619 lies to the north and east of them, and the 'Awābitha and Al Heik
live to their west.

619 The tribe[1] had a defensive and offensive alliance with the Kathīri, and were always a great source of trouble to the Qu'aiti. They were a byword for murder and robbery, owing to their systematic pillaging of travellers, until the Qu'aiti put an end to these activities by stringent measures some years ago. He now pays them an annual subsidy and has a "B" agreement[2] with them and they [B89] have ceased to be troublesome. Since coming to heel the tribesmen regularly load goods from Shihr for Shibam, Seiyun and Tarim, and continually visit Shihr, Hami, Dis, Qus'eir and Reida. They are mainly nomads and own about 3,000 loading camels but no riding animals.

They are the worst enemies of the Seibani, with whom they are continually at war: Inter-tribal feuds exist between several of their own clans, but all unite in the face of a common foe under the leadership of the Beit 'Ali clan, whose chief, 'Ali bin Salim Habrish, lives at Gheil Bā Yamīn and Wadi 'Arf and is the [B23] *Muqaddam* of the Zei. A "Council of Elders" is summoned at Gheil Bā Yamīn to decide matters of tribal importance, and the tribesmen of the various clans offer their rifles to prove their goodwill in acceptance of the decision of the Elders. The Mansabs of the tribe are Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il of the Āl 'Aidarus, but the Bā Shamakha clan are under the influence of 'Abdur Rahman bin 'Abdulla and 'Abdul Qadir Āl Shibab of the Āl as Saqqaf. These Mansabs interfere in cases of serious tribal disputes or for the accomplishment of truces between fighting clans or tribes.

631 The clans of the Hamumi live in two districts, Al Ma'rab (the
101 Western) which is the smaller district and is situated to the North
619 of Shihr, and Al Mashqās (the Eastern) which lies to the North East of Shihr. The Bahasan at Tanbūl and the Yamīni are the clans living in Al Ma'rab, but also included in the district are their allies the Sha'āmila, the Bā Habān, and the Meseilīyin. The Yamīni, who are allied to the Seibani and live under their pro- [B49] tection, possess 200 camels, and the Bahasan own 100. The latter cultivate *tanbuli* leaf, which is chewed by the people of Shihr and Mukalla, and they have accordingly been nicknamed "at Tanbuli". The Qu'aiti has a "B" agreement with them.

The other clans mentioned in the list live in the district of Al Mashqās, consisting of deserts, fields, and wadis. From the Sa'idi to the Seiyids of Beit Hamūda inclusive the clans have a special system and their chief is the head of the Beit 'Ali. From the Beit Ghatnīn to the 'Udūl inclusive all the clans have their own

[1] [Hamumi or Zei -- Analyst] [2] [See p. 92, category 116 -- Analyst]

chiefs. The Qarzi, who own about 600 camels but have no cultivation, 631
are independent and the strongest of all the Hamumi clans. 101
They have a " B "* agreement with the Qu'aiti and they are in
favour of peace and amity towards the Government with whom they 619
have long been friends.

The Beit 'Ali clan possess about 400 camels and have no cultivation. The Gharābi are nomads with about 400 camels. The Beit Shanin possess some 200 camels, and the Bā Hasan Bā Zamāri 100. The Beni 'Ujeil clan are cultivators and not fighters. They possess few arms and own about 600 camels. All the Hamumi clans are divided into many houses and branches.

ASH SHA'ĀMILA.

This small tribe, with whom the Qu'aiti has a " B " agreement, live between 'Arf and Gheil Bā Wazir in the district of Al Ma'rab. Together with the Bā Habān and the Meseilīyin, they number 300 armed men.

AL BĀ HABĀN.

This tribe, which together with the Sha'āmila and the Meseilīyin number 300 armed men, live in the district of Al Ma'rab to the north of Shihr.

AL MESEILĪYIN.

The Qu'aiti has a " B " agreement with this tribe, who possess houses and grazing lands in the district of Al Ma'rab to the north of Shihr. They are connected with the 'Awābitha but are not a part of that tribe. Together with the Sha'āmila and the Bā Habān, they number 300 armed men.

AL 'ASĀRINA.

An independent tribe with whom the Qu'aiti has a " B " agreement. They possess houses and grazing lands in the southern part of Shihr.

AL BĀ HABĀB.

A very small tribe living between Wadi Ma'di and Gheil. The Qu'aiti has a " B " agreement with them.

TRIBESMEN OF SADF.

This small tribe, with whom the Qu'aiti has a " B " agreement, live above the Sha'āmila. They were attached to the Kinda, but became separated. Hamdani mentions a sub-tribe of Kinda called Sadif with a sub-division named Bahr.

AL 'AWĀBITHA.

The clans of the 'Awābitha are the Bā Zor living at Al Hushin, Bā 'Anis living at Ghurb, and Bin Mujashar. They are a Himyaritic tribe, estimated at 2,000 to 3,000 persons, including some 700 armed

*[see page 92, category 116 -- Analyst]

631 101 619 men, and occupying the Wadi al 'Ain (south-east of Haura), the Wadi 'Adim, and the country to the east as far as Wadi Bin 'Ali. They also extend to the neighbourhood of Gheil Bā Wazir and at places border the Hamumi. The village of Ghurb, which is the headquarters of the Bā 'Anis clan, consists of about 250 houses. The tribe are independent, part settled, part nomad, and they ply their camels for hire between Mukalla, Shiheir, and Shihr, and the Wadi Hadhramaut via Wadi al 'Ain. They possess about 800 [423] camels. The settled 'Awābitha owned many date trees in Wadi al 'Ain, but they have sold or mortgaged a large number of them to the wealthy inhabitants of Du'an. The Qu'aiti Sultan also owns date groves in the wadi which used to be looked after by his slaves, but owing to a quarrel between the tribe and the slaves the latter were removed and the property entrusted to the care of the Bin Mujashar clan.

At one time the tribe had a defensive alliance with the Kathīri against the Qu'aiti, but they are said now to be loyally allied to the latter who pays them an annual subsidy and with whom they have an " A "[1] agreement. Though not actually under the Qu'aiti they acknowledge his suzerainty owing to his control of the ports, of which they greatly stand in need for the employment of their camels. They are not on terms with the Sei'ar, and they are allied to the Seibani against the Hamumi, their inveterate foes. Their *Mansab* is the Sheikh of the Bā Wazir living at Bawerqat in Wadi al 'Ain, where there are also other Bā Wazir villages, including Safīl which is the headquarters of the chief Bā Wazir *Mansabs*.

Al Ma'ara.

The clans of the Ma'āra are Bin Thabit, Bā Surra, Bin Hateish, Bil Ahwal, Bā Bil Heiz, Bin Basut, Bā Ajban, Bā Hasan, Bā Awahab, Bā Haneish, Bā Tha'lab, Bin Joshum and Bin Shamemi. The tribe, whose habitat is Hirū and ar Reida, are often considered a clan of the Hamumi, but they are independent although they are closely attached to the Qarzi clan of the Hamumi. Their fighting men number some 400, and they possess houses and grazing lands in the upper part of the Shihr province; but they have no running water and their cultivation depends on rain. They breed camels and sheep, and they ply for hire between Shihr and the Wadi Hadhramaut via their own country, but they also go into Mukalla in order to obtain loads. They are said to be in the pay of the Qu'aiti who has a " B " agreement with them.

Al Jōhī.

This tribe, who were originally part of the Seibani but are now independent, have houses and grazing lands in the upper part of the Shihr province, and Reida belongs to them. It is said that they are in the pay of the Qu'aiti, who has a " B " agreement with them.

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[1] [See page 92, category 116 -- Analyst]

CHAPTER XVI.

THE PROVINCES OF THE QU'AITI STATE (continued).

2. MUKALLA PROVINCE.

Although the town of Mukalla is the Qu'aiti capital the province 635 is considered as ranking after Shihr. It is defined as extending from 361 east to west " from the port of Shiheir to Meifa ", and south to north " from the sea to the low hills as far as the source of the river 162 Hajr, but excluding the Hajr valley itself ". Apart from Mukalla the principal towns and villages on the coast are Shiheir with an estimated population of 1,500, Fuwa and Burum. The only inland town of any importance is Gheil Bā Wazīr, but there are a number of large villages such as Harshiat, Tila, Lusb and Lubeib. The population of Gheil Bā Wazīr, where the Sultan has a house, is estimated at from 6,000 to 7,000. It is a walled town, and the seat 438 of an important tobacco industry.

Estimates of the population of the town of Mukalla vary from 361 10,000 to 30,000; the actual figure is probably 15,000 to 16,000. 162 It is a compact, closely populated place, with 13 mosques, and it appears to be growing as building operations are continually in 438 progress. It has several minor industries, of which the principal is fish-drying. West of the town, fish manure and fish fodder are prepared, and outside to the east fish is cured for human consumption. Other small industries are the crushing of simsim for oil and cake, lime-burning—the best quality lime used in Aden comes from Mukalla—and tanning. Apart from the fact of its being the seat of Government, Mukalla owes its importance to its being the principal port of entry for the Hadhramaut and the principal market for the interior. The landing-ground for Mukalla is at Fuwa and the province is well served with motor-tracks. The water-supply comes from Baqrein, where there are good gardens, and other garden suburbs are Dis al Mukalla, An Naq'a where the Sultan has a house, Manāwara, Lermi, Kherba and Khaba.

The Governor of the Mukalla province at the time of my visit 635 was the *Wazir* of the state, Jemadar, or Sultan, Salim bin Ahmed 619 bin 'Abdulla al Qu'aiti. The following tribes live in or are dependent on the Mukalla province: Seibani, Hālka, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Hāmdi, Buheish and the Āl Heik. As will be seen in Chapter XVII, the Hālka and the Sumūh, sometimes considered as separate tribes, are included with the Seibani. The Bin Daghār and the Nūwah of the Wadi Hajr (see Chapter XVIII) have working and trading connections with Mukalla, as have the tribes of the Wadi 'Amd, the Ma'di, the Ja'da, Āl Muhammad bin Ahmed and Āl Salima; the last two, though sometimes considered to be separate tribes, are included with the Ja'da (Chapter XX). The tribesmen of the Wadi Reidat ad Deiyin and other tribes to the west of Du'an, Beina and Wadi 'Amd, also trade with Mukalla. Shibam and the tribes in and around it

635 depend on the capital for business and supplies, as do the tribes of
619 Nahd Rōdhān and Āl Makhāshin (included with the Nahd, see Chapter XIX). The Hadhrami Yafa'is, and particularly the sections of Bal'ala, al Hamdhān, al Jābri, Ibn az Zu', and ash Shabeibi, also look on it as their headquarters.

The following are descriptions of the tribes more closely connected with the province. The others mentioned will be found under more appropriate heads:—

BENI HASAN.

Clan.	*Section.*	*Places.*	*Nos.*
Bā Haj	**Bā Zala and eight other sections.**	**Mazinab**	**120**
Bā Ra‘ida	—	—	**70**
Bā Kadīm	—	—	**50**
Bā ‘Azad	Daqeil Bā Dalhūs	**‘Azad**	**30**
Rahbani	—	—	**15**
			285

[162]

619 631 101 The Beni Hasan, a Himyaritic tribe, closely allied to the ‘Akābira who live to their south, are said to have been long settled in the country they inhabit. Their grazing lands lie around Mukalla and extend to the borders of Hajr on the west and to the high lands of Du‘an on the north. Their chief village is Lubeib, but they reside also in Wadi Ariat and Asfal al ‘Ain, west of Mukalla. They have been described as a clan of the Seibani living in the valley of Jirba and the surrounding mountains. They used to be neighbours of the Kasadi on the east, but assisted the Qu'aitis in their fight against the Kasadi Naqīb and for this reason receive, jointly with the ‘Akābira, an annual gift of 700 loads of grain from the Qu'aiti, who also pays them an annual subsidy and has an " A "A agreement with them. Their chief is in his service and bears the title of Shaush. The armed strength of the Beni Hasan is estimated at from 200 to 300 men, and the tribe is under the influence of the ‘Amūdi *Mansab* of Tila.

The Rahbani and Bā Haj clans are cultivators, but the Bā Zala section of the latter are nomads and own 500 camels. Half of the Bā Ra‘ida are nomads, known as Bā Dahūs, and half are cultivators of dates and jowari; they own about 100 camels. The Bā Kadīm are almost all settled. The Bā ‘Azad own about 50 camels, but the Daqeil section are nomads and the Bā Dalhūs are settled.

‘AKĀBIRA.

Clan.	*Places.*	*Nos.*
Shahfi	**Husn Buwar**	**250**
Suleimani	—	**100**
Bin Naja and as Sa‘idi ...	**Masna‘a**	**100**
Mukbali	—	**35**
		485

A[See page 92 category 116 — Analyst]

619
631
101

A Himyaritic tribe and a sister tribe to the Beni Hasan. Like them they are said to have been long settled in the country they inhabit, and have grazing lands around Mukalla, extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They also were neighbours of the Kasadi but helped the Qu'aitis against the Naqīb for which they receive, jointly with the Beni Hasan, an annual gift of 700 loads of grain. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy. They, too, have been described as a clan of the Seibani, living to the south and south-west of Howeira mountain. They are said to be a peaceful tribe, having no feud with their neighbours, and, except for the Sa'idi clan who are cultivators, they are all nomads, owning over 700 camels together with a fair number of sheep. Both the 'Akābira and the Beni Hasan ply their camels for hire between Mukalla and Du'an only, and never go into the Hadhramaut. The armed strength of the 'Akābira is estimated at about 500, and their *mansabs* are from the 'Amūdis of Tila.

MUHAMMADĪYIN.

A Himyaritic tribe consisting of the following clans: Buheish, Bā 'Awadh, Bā Jahlan, Mahi, Bā Baheis, Shamasi. They have grazing lands around Mukalla, extending to the borders of Hajr and to the high lands of Du'an, and they have long been settled in the country they inhabit. Their tribal centre is Ghazat al Buheish near Haseisa, where there is some cultivation, and they also have a little cultivation in Wadi Muhammadī. The tribe are on the west of the Beni Hasan and to the east of the Nūwah of Wadi Hajr. They are nomads, peaceful and friendly to both the Seibani and Nūwah in whose fights they take no part, and they own about 600 camels which are used for carrying goods to Du'an. Their armed strength is estimated at from 300 to 700. The Qu'aiti pays them an annual subsidy and has an " A " agreement with them.

HĀMDĪ.

This tribe, who have long been settled in the country they inhabit, have grazing lands around Mukalla which extend to the borders of Hajr on the west and to the high lands of Du'an on the north. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy.

BUHEISH.

A nomadic tribe under one *Muqaddam* but subdivided into four clans, each with a separate name and chief. They extend along the coast from Ras Rahmat to Fuwa, a distance of 25 miles, with a vast district inland extending to the high lands of Du'an and the borders of Hajr. They were neighbours of the Kasadi and have long been settled in the country they inhabit. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with then

Āl Heik.

619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the ‘Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief
occupation is hiring camels for the transport of goods from Shihr,
Shiheir, and Mukalla to the interior. They have an ‘Amūdi *mansab*
and are said to be in the pay of the Qu‘aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU‘AITI STATE (continued).

3. DU‘AN PROVINCE.

635 The Du‘an province is defined as containing the towns and
villages in the Wadis Du‘an and Leisar as far as and including
Hajarein. The Governors of the province are also responsible for
the safety of the caravan route to Mukalla from the Wadi Himem
upwards. The capital of the province is ‘Aura in the Wadi Du‘an,
and the upper part known as Masna‘at al ‘Aura is entirely occupied
by the Governors' castle. For practical purposes ‘Aura, Rashid
and Khoreiba are one. The co-Governors of the province are
Sheikh Muhammad bin ‘Umar bin Ahmed Bā Surra and Sheikh
Ahmed bin ‘Umar bin Ahmed Bā Surra.

361 Du‘an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of
the Wadi, but its production does not suffice for the needs of the
438 inhabitants. It is the seat of an important honey industry. The
landing-ground for Du‘an is at Qā‘ Bā Nūā, which is about an
hour's march from the top of the wadi wall; the descent takes an
hour and a-half.

651 The total revenue and dues of Wadi Du‘an were returned to me
465 as being $5,800, and those of Wadi Leisar, derived from dues at
fairs and upon palm trees, at $9,200. The total expenditure in
salaries of the sheikhs, tribesmen and soldiers, together with
customary gifts, is returned at $21,000. The total number of
sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 The Qu‘aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du‘an province, but the figures
361 appearing in the following statement regarding the towns and
651 villages in the province were given by the Governors. These towns
652 and villages are under the authority of the Governors of Du‘an, and

635 most of them are exempted from taxation: Al Qurha, estimated
162 number of men 300, estimated number of rifles 50, the inhabitants
are tribesmen. Husn Bā Sam, men 150, rifles 25, tribesmen. Ar
361 Rubāt, men 800, rifles 100, revenue $1,600, expenditure $1,800; the
651 inhabitants are soldiers. Al Qarn, men 500, rifles 100, inhabitants
652 are tribesmen of Bā Hakīm, a clan of the Nūwah. Al Khoreiba,
men 1,500, rifles 50, revenue $1,500, expenditure $1,800,
inhabitants are soldiers and sheikhs. Sharq, men 300, rifles 50,
revenue $300, expenditure $360, tribesmen and soldiers. Ar
Rashīd, men 400, rifles 150, revenue $1,200, expenditure $1,400,
tribesmen. 'Aura, men 80, revenue $400. Al Qurein, men 800,
rifles 10, revenue $200, expenditure $600.

631 The following towns and villages are under the authority of the
361 Mihdhār family, and the Government derives no revenue from them.
651 Their annual produce is valued at approximately $10,000: Al
Quweira, men 400. Halibūn, men 80. Rihāb, men 400, rifles 30.
162 Hudūn, men 200, rifles 50. Khasūfar, men 100. Dhāhir, men
300, rifles 15. Matrūh, men 250, rifles 30. Al Jubeil, men 400,
rifles 100. Quweirat al Khozab, men 25. Gheil Bal Kheir, men 40.

The towns under the authority of the Sheikhs of al 'Amūdi are: Husn Bā 'Abd as Somad, men 100. Budha, men 1,000, rifles 200. Bilad al Ma', men 100, rifles 10. Khudeish, men 70, rifles 12. Qarn Mājid, men 50, rifles 8.

635 The remaining towns of the Wadi Du'an between Al Qurha and
361 Hajarein are again under the direct authority of the Governors of
Du'an: Sīf, men 400, rifles 30; Sīf has a garrison of 15 Yafa'is of
162 whom five live in the Husn ad Dōla and 10 in the town. Those
I saw were all of the Beni Sa'd Lower Yafa'is. Feil, men 30.
Al 'Āddiya, men 30. Ghār as Sūdān, men 30, rifles 5. Nasara,
men 10. Naseira, men 10. Seil'a, men 30, rifles 10. Hajarein,
men 500, rifles 10. There is a garrison of Yafa'is in Hajarein.

The towns and villages of Wadi Leisar included in the Du'an province are: Al 'Arsama, men 500, rifles 20. Al Jahi, men 300, rifles 150. Al 'Ardh, men 40. Al Jadīda, men 150, rifles 10. Ad Dūfa, men 250, rifles 20. Jureif, men 150, rifles 10. Subeikh, men 400, rifles 30. Tūlaba, men 500, rifles 35. Dharī, men 600, rifles 30. Hūfa, men 500, rifles 70. Heid al Jazīl, men 150, rifles 10.

635 The following tribes live in the province or are dependent on the
631 wadi: Seibani and its branches, Deiyin, al Hālka, al Marāshida,
Khamikha, Bā Hakīm, Bā Sam, and al 'Amūdi. The Beni Hasan
619 and the 'Akābira (see Chapter XVI) deal equally with Mukalla
and Du'an. The Hālka and the Marāshida, sometimes considered
as separate tribes, are included with the Seibani, and the Bā Hakīm
and the Bā Sam, also sometimes treated as separate tribes, are
included with the Nūwah (see Chapter XVIII).

635 The following are descriptions of the tribes more closely con-
619 nected with the province :—

[162]

SEIBANI.

Clan.	Section.	Places.	Nos.
101 Marāhida		Living round the province of Du'an.	400—500
	Bā Daheiduh		
	Bā Beitar		
	Bā Dhrus	—	
	Bā Kardas		
	Bā Sara		
Khāmā		—	300—900
	Bā Surra		
	Bā Kadim		
	Bā Sallum		
	Bā Rashid		
Hālka		Hūfa in Wadi Leisar	300—800
	Bā Dajeil		
	Bā Sa'd		
	Bā Nakhar		
	Al Biadha		
	Bā Khashwein		
As Sumūh			500—1,000
	Shaka'i		200
	Bā Wasim		
	Jodani		
	Jahzami		
	Bā Buteiya		
	Ghuth		
Al Meshājir	—	Husn Ba'ba', Wadi Yeb'uth.	250
Al Qathm	—	—	100
Al Hamidi	—	—	400
[162]			2,450—4,150

619 The Seibani Zei are said to be part of a Confederation which
631 includes the 'Awābitha and Al Heik tribes. They extend from the Hamumi country on the east to the [illegible]ūwah on the west. The
369 Nahd and Kathīri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the
622 Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an
628 province, are also the paramount *Muqaddams* of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

with the whole tribe, as have the 'Amūdi Sheikhs of Budha and 619
Tila who exercise considerable authority, in as much as they can 622
on their own initiative interfere and declare a fight between the
Seibani and Hamumi as ended on the Seibani side. The Qathm 628
clan, who live furthest from the sea and ply their camels between
Du'an and Hadhramaut, have the following *mansabs*, Muhammad
bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il.

Of the clans and sections given above, the Handbook of Arabia 619
mentions the Bā Sara and the Sumūh, and also the Basarīyah 628
and Bā Qūr whose names I did not obtain. The Marāshida clan
are nomads, owning about 1,200 camels which they ply for hire 101
between Mukalla and Du'an and Hadhramaut. In November 1934,
this clan were at feud with the Sumūh.

The Khāmā are a hardy, nomad people, owning cattle and sheep 619
and about 1,000 camels. The Bā Kadīm section are the strongest
in numbers but the Bā Surra the most important. The Hālka 101
clan have grazing lands round Mukalla extending towards Wadi 631
Leisar. They own about 300 to 400 loading camels which they
ply for hire between Mukalla and Hadhramaut via Wadi Leisar.
The Qu'aiti has an " A "[1] agreement with the clan and pays them an
annual subsidy. The Biadha are a very small section, and the Bā
Khashwein, though not really a section, live under the protection
of the Hālka and are so closely allied to them that they are generally
considered one of their sections.

The Sumūh, who own about 600 camels, are the largest clan. Their grazing lands lie round Mukalla extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They have long been settled in the country they inhabit. The Qu'aiti pays the clan an annual subsidy and has an " A " agreement with them.

'AMŪDI.

The tribe consists of the following clans: Āl Motahhar, Āl Muhammad bin Sa'id, Āl Ahmed bin Muhammad, Āl Baghābira, Āl Saklu', Ash Sheikh 'Umar al Munasib, Āl Batuk (Bin Tuk), Āl Badahia (Bin Dahia), Āl Bā 'Abd al Qadir, Āl Bā Ahmed, Āl at Teiyar, Āl Barubeid, Āl Faqih, Āl Bajumā, Āl Basamad, Āl Kushan, As Suq'an, Āl Batawīl, Āl Basaqr, Āl Abubekr, Āl Barnusa and Āl Bayasīn.

The 'Amūdi or Beni 'Isa live in Wadi Du'an and on the plateau of Reidat ad Deiyin. They are descended from one Sa'id bin 'Isa known as 'Amūd ad Dīn, and the men bear the title of Sheikh. They were once paramount in the Wadis Du'an and Leisar, but in 1900 when, with a force of about 1,100 men, they advanced and occupied Qurein and 'Aura, the Qu'aiti collected men from Khoreiba and Rashid and these, reinforced from Mukalla, broke the power of the 'Amūdis once for all. They fled to the mountains and treated for peace, but were permitted to return to Sīf and Budha and gradually obtained possession of a considerable area of fertile land in Wadi Du'an and Wadi Leisar.

[1] [See p. 92, category 116 -- Analyst]

619 622 631 635 The whole tribe[1] are now peaceable and the Qu'aiti has a "B"[2] agreement with them. The leader of the Motahhar clan who resides at Budha is acknowledged as the paramount chief, but for practical and political purposes the 'Amūdis are under the actual control of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

DEIYIN.

631 101 619 The Deiyin tribe consists of twelve clans. The estimated number of armed men where obtained is given after each clan: Al Bazi, 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh, 50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a "B" agreement with the tribe. Thier *mansab* is 'Isa bin 'Abdul Qudir Āl Haddad.

BĀ JUBA.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

KHAMIKHA.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 103 The Hajr province includes the Wadi Hajr with its towns and villages from Meifa to Ras al Kalb, together with the towns and villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

[1] [The 'Amudi, see preceding page -- Analyst]

[2] [See page 12, category 116 -- Analyst]

tribe who are now very weak, though the wadi is still called after 635
them Wadi Hajr Bin Daghār. To-day the wadi belongs to the 103
Qu'aiti and it is said that in time it will be known as Wadi Hajr
Qu'aiti.

The capital of the province is now Kanina, said to have about 635
300 to 400 houses and an estimated population of 1,500. Other
important villages are Yuwan, the old capital, As Sadaka, Husn 361
Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, 162
Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Gov-
ernor is Sa'id Marzuk Salah. Hajr is an agricultural province, 438]
and it is estimated that the number of tribesmen is 5,000. As
I did not visit the Hajr province during my tour, the information
given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin 631
Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā 101
Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The 619
following is a description of these tribes together with others con-
nected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubiān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Museita		—	100
Nūwah Du'an	Āl Bā Hakim	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ma'es	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batin	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

[162]

631 101 617 The Nūwah live in Wadi Hajr, occupying the country north of the Muhammadīyin and west of the Seibani. They have working and trading connections with Mukalla, but their chief occupation is the rearing of camels and they have a fair amount of cultivation, mostly dependent on rain. The tribe gave the Qu'aiti a great deal of trouble in his efforts to subdue them, but they are now friendly to him and under his influence. He pays them an annual subsidy and has an "A"* agreement with them. The house of Al Beiti Seiyids of the Bā 'Alawi family living at Gheil bin Yamīn are said to have influence over the tribe.

The Bā Faqqās and the Bā Dublān sections live between the Wadis Bārda and Kanina which run into the main Wadi Hajr. The Bā Dublān own about 100 camels. Their sub-section, the Bā Sabera is descended from the ancient tribe of Saberāt, one of the original Hadhramaut tribes.

The Bā Qarwān own about 150 to 200 camels, the Bā Sam about 100, and the Bā Shuqūr 100. The Qu'aiti has a "B"* agreement with the Bā Sara section.

BIN DAGHĀR.

This independent tribe live at Al Hussein in Wadi Hajr, but have working and trading connections with Mukalla, and the Qu'aiti, who has an "A" agreement with them, pays them an annual subsidy. As has been said the main wadi is still called after them, although they are now a weak tribe. The Āl Maknun Seiyids have influence over them.

ĀL DEIYEB.

The clans of the Āl Deiyeb are Āl Sūeid and Āl Mubarek, Āl Beni 'Utheimān, and Āl al Qumeish. The Qu'aiti, who recently renewed alliance with the Beni 'Utheimān, has "B" agreements with each clan and with the tribe as a whole. They live to the west of Hajr and belong to the Sultan of Balhaf.

ĀL BABEKR AND ĀL ZAGHĪB.

The Qu'aiti has a "B" agreement with this independent nomadic tribe living in Hajr.

ĀL BĀ HANAF ĀL AL 'AJAZ AL MUSHAFIR.

A tribe living beyond Hajr with whom the Qu'aiti has a "B" agreement.

ĀL KHĀSHIA AL MURQASHI.

This tribe live near Fuwa and near Hajr. The Qu'aiti has a "B" agreement with them.

ĀL BĀ HANAF.

A Hajr tribe living in Jerdan with whom the Qu'aiti has a "B" agreement.

*[See page 92, Category 116 -- Analyst]

ĀL HĀJIB BENI SA'D.

This tribe also live at Jerdan and the Qu'aiti has a " B " agree- 631
ment with them. 101

AN NAMĀRA BENI HILĀL.

The Qu'aiti has a " B " agreement with this tribe who live at 619
Wadi Yeb'uth beyond Wadi 'Amd.

ĀL SENAD AL MURQASHI.

This tribe live beyond Hajr and the Qu'aiti has a " B " agreement with them.

THE BEDUINS OF ASH SHĀULA.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu'aiti has a " B " agreement with them.

NU'MĀN.

The clans of the Nu'mān are Āl Baheith and Āl Bā Qātmi living at Sidāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000, and the Qu'aiti has a " B " agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU'AITI STATE (continued).

5. SHIBAM PROVINCE.

The Shibam province, which is described by the Qu'aiti as being 635
the eye and the backbone of the Hadhramaut, includes the towns 167
and villages up the Wadi Hajarein from, but excluding, Hajarein
as far as the Wadi Hadhramaut, and eastward along the Wadi 63
Hadhramaut to just east of Shibam. The capital of the province 361
is Shibam, a tightly-packed walled city of 500 houses, seven 69
mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa'is) with 50 armed men; Al Jahi, belonging to the Bin Musā'id with 35 armed men, (on enquiry as to which tribe the Bin Musā'id belonged I was informed that they were a clan of the Sei'ar, but this should be treated with reserve); Nahūla, belonging to the Āl 'Umar Mahfudh with 85 armed men; Al Manīdhara, the inhabitants of which are full subjects of the Qu'aiti Government; Al Hauta and Meshhed belonging to the Seiyids of Al 'Attas; Marāwih, Al Aqlāt, and 'Adab belonging to the Bā Wazīr townsmen; Qabdhein ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadba belonging to the Rabbā (a section of the Nahd) with 50 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al 'Ardh, Dīār Āl Nāsir, and Siraj with 45, 50, 35, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu'aiti

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin
167 section of the Nahd, with a population of 300, all subjects of the
631 Qu'aiti Government; An Naq'a belonging to the Bā Wazīr towns-
men with a population of 500; Al 'Ajlānia, belonging to the Āl
69 Kathīr with 17 armed men; Al Man'at, belonging to the Nahd
with 35 armed men; and Al Marāti', a village between Al Man'at
and Henin, with 200 armed tribesmen of Kinda, and 50 of the
Nahd.

At Al 'Ajlanīa between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahīd in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārīm with 30 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Ardh Masrūr belonging to the Āl ash Sheikh 'Ali Āl 'Ali bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Ali Āl Salim bin 'Ali (Yafa'is) with 40 armed men; Khashāmir belonging to the Bin 'Ali Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; 'Ikāba and Al Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bal'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhra-
maut, and has a large inward traffic from Mukalla. It is also a
361 buying market for the products of the country north and west, and
the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa, and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhina, Joba, Beihan, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa, Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Ferai Sa'id, a slave
567 who has held high positions and who has previously served at
Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Ali bin Salah al Qu'aiti.

Sultan 'Ali has great influence in the province and particularly 635
among the Sei'ar, as his mother belonged to the Āl Sab'ān clan of 567
that tribe.

The following tribes depend on Shibam: Sei'ar, Nahd Rōdhān, 631
Al Makhāshin, Hadhrami Yafa'is, the tribesmen of Āl Kathīr ash
Shenafir including their Beduins, Āl Mahfudh, Bin Musa'īd, Bā 619
Wazir, 'Awaliq, Harizi, Āl 'Amr, Āl Bin Balleith and Āl Heidera. 101
Of these the Makhāshin, sometimes considered a separate tribe, are included with the Nahd, and the Bin Musa'īd are included with the Sei'ar. A description of the Shenafir Confederation will be found in Chapter XXII.

The following is a description of the tribes living in, or close to, the province:—

SEI'AR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hātim ...	**Hasr al Malāqīt**	**Hasr in Wadi Mahdhara.**	—	**Yeslem bin Muhammad bin Jerbū'a.**
	Āl Huweilān	**Merikh in Wadi Mahdhara.**	100	
	Āl Jerbū'a	**Al Ārūh in Wadi Mahdhara.**	70	—
	Ad Dalkh	**Bādī in Wadi Mahdhara.**	30	—
	Āl Dahtān	**Az Zamra in Wadi Mahdhara.**	30	—
	Āl Mulhī	**Husn Āl Mulhī**	140	**'Abdulla bin 'Aun bin Mulhī.**
	Āl 'Abdulla 'Aun	**Hadhī**	150	**Salim bin Muhammad al Jerbū'a.**
	Āl Mesādisa	**Jōl Āl Bajnab**	70	**do. do.**
	Āl 'Ubeidun	**Al Gheidha**	20	**do. do.**
	Āl 'Asākira	**Husn Āl 'Asākira.**	30	**do. do.**
	Āl Ma'ruf	—	—	—
	Āl Sa'dun	—	—	—
	Āl Yahajīn	—	—	—
	Āl Bā Khushm	—	—	—
Āl 'Ali	**Āl 'Ali**	**Husn Āl ar Ris, Husn Tālib, Husn Meshāmid Husn al Ā'awar, Husn al Mūshahi.**	40	**Tanāf bin Soheil bin Rumeidān.**
Dūmān	**Dūmān**	**Husn Lakdān, Husn Bil'ādh, Husūn al Qana, Husn Seir, Husn Waqāsh.**	100	—
Āl Bā Rūh ...	—	**Qariat as Sumuh.**	50	**'Ali bin 'Alta bin Tarim.**
Āl Bāqi Maellem	—	—	100	**do. do.**
Āl Sab'ān ...	—	**Qaria Jidfela**	25-40	—
Āl Bā Wasifa ...	—	**Husn ash Sha'ba.**	15	—

631
619
101

Clan.	Section.	Places.	Nos.	'Aqil.
Āl Meshāikh Āl Is-haq.	—	Qariat al Hujr, Qaria Sarīn al Meshāikh.		—
Āl 'Ayāf	—	Qariat al Hujr Āl 'Ayāf.	—	—
Ba'rān (Āl Leith bin 'Umar).	—	Qariat as Sabr	—	
Al Āshāmis al Ākasālīn.	—	Ar Ramīla	30	—
Āl Makram al Ākasālīn.	—	Husn Āl Makram	20	—
Āl al Fanakh al Ākasālīn.	—	Husn Āl al Fanakh.	40	—
Al Mazāri'a ...	—	Qariat adh Dhamr al Kasālīn.	100	—
Āl Jūbala ...	—	Husn as Samādi'a Āl Jūbala.	—	
Āl Hibrās ...	—	Husn ar Reika Āl Hibrās, Husn Āl Bakhīt Āl Hibrās.	—	—
Āl Hudeib ...	—	Husn bin Meifar Āl Hudeib, Husn Balqalīs, Āl Hudeib, Husn 'Awadh bin Rabi'a Āl Hudeib, Husn Maqāsid.	100	Tanāf bin Seheil bin Rumeidān.
Āl Qarwān	—	Husn Qā' al Fadhūl Āl Qarwān.	—	do. do.
Āl Fadhūl ...	—	Husn Qā' al Fadhūl Āl Fadhūl.	40	—
Āl Khamis ...	—	Husn Sāh Āl Khamīs.	40	—
Āl ad Dāhbali ...	—	Husn al Minsāf ad Dāhbali.	50	—
As Sāda Āl 'Alawi bin Ahmed.	—	Husn as Seiyid	—	—
Al Fazīr ...	—	Husn Saligh	—	
Āl Hadad ...	—	Husn al Hadad	20	—
Āl 'Ajāj ...	—	Husn Āl 'Ajāj	30	—
Āl Yash bin 'Umar	—	Qanī	70	—
Āl Muhammad bin 'Ali	—	—	10	—
Āl Awadh bin Kaslān.	—	—	30	—
Āl Qartān ...	—	—	100	—
Āl Kharāis ...	—	—	30	—
Bin Musā'id	—	Al Jahi	35	
			1,715–1,730	

[162]

The following is the order of importance of the four paramount 619
Chiefs of the Sei'ar tribe : Yeslam bin Muhammad bin Jerbū'a of the 622
Āl Hātim, Tanāf bin Seheil bin Rumeidān of the Āl Hudeib, the
Āl Qarwān, and the Āl 'Ali, 'Abdulla bin 'Aun bin Mulhī of the
Āl Mulhī, and 'Ali bin 'Aita bin Tarim of the Āl Bā Rūh and the
Āl Bāqi Msellem. Yeslam bin Muhammad is said to be far and
away the most powerful of the Sei'ar chiefs.

The Sei'ar are descended from the tribe of Kinda and they claim 619
Aswad al Kindi as their ancestor. On account of this descent the
Āl Mahfudh are sometimes included with them. Their country, an
inhospitable waste of barren plateaux scored with unfertile wadis, lies
north of the main wadi and stretches west to Wadi 'Abr. It is
called simply Reidat as Sei'ar.

They told me their neighbours are, on the east, 'Awāmir and 619
Kathīr, Manāhil and Mahra, Zabeini, on the north, Kathīri as 721
Suflan, Harawiz, Mahra, Zabeini, Rawashid, Murra, Yām, and on
the west, Daham, 'Abīda, Marādā, Hammām, Bal 'Ubeid, Kurab. 578
The very names tell how far afield they roam and raid. They are
the wolves of the desert and steppe, and pariahs to the wadi folk [181]
living south of them, for they raid into the Minhali country on
the east and the Hamumi and 'Awābitha on the south. Philby
mentions them raiding far into the sands to Bir Fadhil, to Sharma,
and possibly going to Hadbat abu Khasba. Bertram Thomas
speaks of them raiding the Qutun, a section of the Qara tribe, and
raiding a Mahra encampment at the waterhole of Andhaur. He also
says they raided as far north as the region of Umm Malissa and that
Sei'ar is a word of terror to the Rashid and the southern Murra.
The Nahd let them visit their markets through fear only, and they
are an ever present danger to small unguarded parties of travellers,
whom they have interrupted up to Ghadīr al Milib in the Wadi
Du'an. Having no settled habitat they are hard to punish and have
always proved elusive and wary. When travelling in small numbers
outside their own country they choose the byways and travel by
night, for owing to their habits every man's hand is against them.
The only places at which they appear openly are Shibam where they
behave themselves, and Meshhed during the time of the annual
ziyara in the month of Rabi'l Awal when they sell their camels.
But their hardier neighbours do not let them have it all their own way
and the Manāhil, for instance, give them as good as they get. If
they raid far they are also raided from afar, as witness the case of
a young warrior of the Southern Ajman from the neighbourhood of
Kuweit, who, proceeding to Nejran in the winter of 1934-5 to
espouse a Yām damsel, raided the Sei'ar on the Hadhramaut borders
on his way home and took five of their camels to Kuweit.

They have monthly truces among themselves, never longer; sometimes they will make new ones, sometimes they fight. I was

● 619 721 578 given three different accounts of their truces with other tribes. My first informant told me that those in force were with the 'Awāmir for two years, of which three months had passed (this was on 3rd November 1934), with the Murra for six years, five months passed; the Rawashid four years, one year passed; Manāhil two years, five months passed; and Hamumi two years, seven months passed. The Mahra had declined to make a truce with them.

My second informant told me on 15th November 1934, that between the Hamumi and the Sei'ar six months' truce remained, between the Manāhil and the Sei'ar one year, and between the Mahra and the Sei'ar six months. The 'Awābitha living in Wadi 'Adam and Wadi al 'Ain were not on terms with the Sei'ar.

The third and probably better account is that given me by Tanaf bin Seheil bin Rumeidan's son and son-in-law on 1st December 1934. With the 'Awāmir, they said, there was a year's truce of which four months were left, with the Kathīri a year, and one month left, with the Hamumi a year, and two months left, with the Murra, Rawashid, Manāhil, and Yām there were truces for a year of which eleven months were left.

It is stated that the Sei'ars would join the Kathīri if there was trouble with the Qu'aiti, though the latter has a " B " 1/n agreement with them.

231 The wealth of the tribe consists of camels and sheep. Their camels are said to be superior in quality to those of the tribes in the south but inferior to those of the Mahras, and their number is estimated to be be about 7,000 or 8,000. Bertram Thomas says: " The tribes strongest in camels are the Murra, Manasir and 438 Manahil, also to some extent, the Se'ar. The Rashid have, of late years, decayed from the depredations of the Se'ar." They have little cultivation though they grow jowari after rain. They go to Shibam to sell *saf* leaves for making mats, *'elb* trunks, and charcoal.

609 771 Bertram Thomas records the following description of them: " The Se'ar, according to the Rashidis—perhaps a tainted source in view of their relationship—neither pray nor fast. And they mock a Rashidi visitor (in times of peace) who does so, though they swear by Allah and claim to believe in Him. ' They say, God is the Knower! that their ancestors saved the Prophet from the hands of the infidels who were intent on slaying him, and the Prophet granted to him and his heirs exemption from prayer observances. They say so! May God forgive them! ' " We learned from the 582 Sei'ars that they will give their girls to prospective husbands on approval. If, after about two months' trial, a bridegroom is satisfied, he will marry the girl; otherwise she is returned to her parents.

622 619 The Seiyids 'Ali bin Zein, Hasan bin Salim al 'Attas, and Ahmed bin Hussein Hadun al 'Attas have influence over the Sei'ars.

1/n [See p492 CAT. entry 116 Analyst]

NAHD.

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Clan.	*Section.*	*Places.*	*Nos.*
Nahd Rōdhān ...	Āl Fāris	As Subeiha	50
	Āl Boshr	Dār al Hijil	30
	do.	Ash Sharq	30
	do.	Fadhh east and north	40
	Āl Manif	Lakhmās	30
	do.	Al Qofl and Shirākh	40
	do.	Qarn Āl Sharāh	70
	Āl 'Abdulla bin Muhammad.	Bahrān	20
	Āl Thābit	Al Baqri and Harat al Bir.	20
	do.	Al Qāra	20
	do.	Ash Sharīūf	15
	Bin Mudh'adh'a bin Thābit.	Al 'Adān	10
	Āl 'Aqil	Ghanīma	20
	Āl Muqeizah	Adh Dhāhira	20
	Āl 'Ajjāj	Qa'ūdha	50
	Āl Hidlān	Al Badū'	50
	Āl Buheijān	Al Husn	30
	Āl Badr	Ash Shareij	150
	Āl al Qānis	Museilāb	10
Nahd Yesid ...	Āl Yamna	As Sufūl	20
	do.	As Sūr	100
	Āl Dhīāb	Duhr	40
	Āl Qamāzīn	Al Khariba	40
	Beni Shabīb	Manwab	30
	do.	Ghaseis	30
	do.	Mad-har bin Nahīd in Wadi Manūb.	—
	Āl az Zū'	Al Husn at Al Qatn	20–40
	Āl Hamdhān	Husn Handhān and 'Ikaba.	20–30
	Āl Hubū'	Al Furt	15
	Bil Hamaz	Al Qatn	—
	Āl Jebl	—	—
	Āl Baziab	—	—
Nahd Dhulfan	Beni Dhuleif	Between Fūha and Al Fūha, Wadi Henin.	100
	Bin at Teiyer	Salhab and Zugheifan	—
	Bin Maksūr and Bin Aqīl.	Sahlab	40
	Āl Sāīl	Juwat, Al Khannāq	20
	Āl 'Azūn	Wadi Henin	40
	Āl Shirmān	Al Hidba	20
	Āl Hutlān	Khōnab, near tomb of Salih.	40
	Bin Tarban	—	—
	Bin 'Eifar	—	—
	Bil Wakhwakh	Wadi Ser, near tomb of Salih.	—
Nahd Āl Muhammad	Āl Jidnan	Ar Ramla	60
	Āl Hūeil	Al 'Ardh	40–50
	do.	As Sufūla	50
	Āl 'Abrī	Ghanīma	20
	do.	Al Mitna	10
	Āl Kūsir	Al Husn	30

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Clan.	*Section.*	*Places.*	*Nos.*
Nahd Āl Maqārim	—	Diyār al Maqārim	30
	Āl Tāhir	Bā Hasān	20
	Āl Muhanna	Al Juwa	20
	Āl Nuheid	Ash Shi'b	30
	do.	Mad-har	40
	Āl Muhammad bin 'Āmr.	'Uneibida and Zukeika	50
	Āl Kuleib	Manwab and Al Ghatāa	70
	Āl Bedr Muhammad	Manwab and Al Ghatāa	40
	Āl Rabbā'	Sadba	50–70
	do.	Badra, Al 'Ardh, Sirāj, Diyār Āl Nāsir.	160
	Āl Makhāshin	Al 'Ardh, 'Arūdh al Makhāshin.	70
	Āl 'Umar bin Ja'far (Sultans).	Al 'Ajlānia	17–30
	Āl Najjar	—	—
Bā Bekr	4 sections.		
Āl Hukman			
Āl Shabbal			
Āl Hatra			
			2,087–2,160

The Nahd live on the left bank of the Wadi Hadhramaut starting from a point opposite the confluence of the Wadis Du'an and 'Amd due north of Haura. They are Qahtanis and claim descent from Kinda. Ibn Khaldun states that the Beni Nahd are derived from Qudha'ā and that they settled in Yemen in the neighbourhood of the Beni Khath'am. He says they are like wild beasts and that the vulgar call them *As Sarwa*. Most of them are a mixed race, partly descended from the Beni Khath'am and Bajila. Hamdani, who calls the Nahd a sub-tribe of the Beni 'Ans, mentions the Beni Harām as being the principal sub-division of the Beni Nahd.

The Nahd generally are usually on bad terms with the Sei'ar, though the latter visit their markets in the main wadi. Some of the Nahd are allied to the Qu'aitis and some to the Kathīris. The Qu'aiti has an "A" agreement with the Āl Makhāshin and "B" *agreements with the Āl Bā Bakr and the Nahd Rōdhān, though the former are also claimed as allies and followers of the Kathīris.

619 The majority of the tribe are agriculturists and grow dates,
631 jowari, and some wheat. The Nahd Dhulfan, whose country is
mostly arid and cultivated only after rainfall, live principally by
[463] selling firewood and stones in Qu'aiti towns. About three-quarters
of the Nahd al Maqārim are agriculturists and many of them grow
241 wheat on well irrigation; the rest of the clan are Beduins who rear
camels and sheep. The Āl Kuleib and Āl Nuheid, who are poor,
possess little more than a few date trees; they sell firewood and
000 other things in the Qu'aiti towns. The Āl Makhāshin are settled

*[See page 92, category 116 --Analyst]

The Āl Makhāshm are settled 619
and possess towns, villages, and trees near Shibam, and depend on the capital for their necessities. 631

The Āl Hidīān, Āl Buheijān, Āl Badr, and Āl al Qānis are Beduins belonging to the Nahd Rōdhān clan, but they live at Fūha. 101 Generally speaking, the rest of the Nahd Rōdhān clan possess towns, villages, and trees round Shibam and its dependencies. They have relied on Shibam for their necessities for a long time. The Āl Yamna, Beni Shabīb, Āl az Zu', Bil Hamaz, and Āl Baziab sections of the Nahd Yezīd are agriculturists and also rear camels. The Āl az Zu' and the Bil Hamaz are an exception to the rule that the tribe live on the left bank and reside near Al Qatn. The Āl Jebe and Āl Qamāzīn are nomads; the latter have a reputation amongst the whole tribe for bad faith and robbery.

It is stated that there are 35 armed men of the Nahd in the village of Al Man'at, 50 in the village of Marāti between Al Man'at and Henin, and 500 armed men of the Nahd and Āl Shabīb in the town of Mad-har in Wadi Manub, but it is not clear to what clans or sections this refers.

The *Mansabs* of the Nahd tribe are Ahmed bin Hussein Āl 'Aidarus, Al Hazm Ahmed bin 'Aidarus, 'Ali bin Zein and Hasan bin Salim al 'Attas, Ahmed bin Hussein Hadun al 'Attas, and Zein bin Hasan Balfaqih. [622

Āl 'Amr.

An independent nomadic tribe living in the Wadis 'Irma and Duhr near Shabwa.

Āl Bin Balleith and Āl Heidera.

These two tribes together occupy the upper part of Wadi Rakhia near Wadis 'Irma and Duhr.

Āl Mahfudh.

This tribe, who are said to number 2,000, are descended from Kinda, and for this reason they are sometimes included with the Sei'ars. It is said that they used to occupy the town of Hajarein but they are now scattered in the neighbouring mountains. The Āl 'Umar Mahfudh live at Nahūla and have been estimated at 85 armed men. The Qu'aiti has an "A" agreement with the tribe.

Bā Muhammad.

A small independent tribe living at Haura and Hajarein.

Harizi.

A small tribe practically confined to the Wadi Qubhudh which has its source on the plateau to the north of the main Wadi Hadhramaut. Apart from the village of Qubhudh and a few neighbouring hamlets, they are troglodytes and live with their animals in caves in the walls of the wadi, wandering up and down it in a precarious search for water and pasture. Some of them do a carrying trade, and they are, as they have to be, friendly with their neighbours. Their chief is Salih bin 'Ali.

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TRIBES CONNECTED WITH THE 'AWALIQ.

Tribe.	*Clan.*	*Places.*
Āl Bureik ...	Āl Bin Bureik Āl Nabāhim	Shabwa.
Āl Karab ...	—	The neighbourhood of Rakban and further to the west.
Āl Hammām ...	—	The desert of Nisab.

These tribes, which are not really Hadhramaut tribes but are included on account of their dependence on Shibam for a market, are practically independent though very nominally the Āl Bureik and the Āl Karab are under the Upper 'Aulaqi Sheikh, and the Āl Hammām are more or less under the authority of the Upper 'Aulaqi Sultan.

The Āl Bureik are Sheikhs, and at one time the Āl Bin Bureik were masters of Shihr but now the whole of the small tribe are settled in Shabwa.

[631] The Qu'aiti has " B "[4] agreements with the 'Awaliq generally.

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THE HADHRAMI YAFA'IS AND THEIR SECTIONS.

Clan.	*Section.*	*Places.*	*Nos.*
Āl Dhubi ...	Āl al Bakri	Zarqāna and Bā Bakr	25
	Bin Dāūd and Al 'Afif	Husūn	25
	Āl al Hadhārim	As Sāha	20
Āl Mausata	Āl Qu'ata	Al 'Iqad	75
	Āl 'Ali al Hāj	As Sāha	50
	Āl al Hadādin	Hadba and Al Ghalīn	20
	Āl al Jahāwira	As Sāha	20
	Āl ash Sheikh 'Ali Āl 'Ab bin Ahmed.	'Ardh Masrūr	60
	Āl ash Sheikh 'Ali Āl Salim bin 'Ali.	Huweila	40
	Bin 'Ali Jābir.	Khashāmir	80
Beni 'Ardh		Al Fardh	100
Āl Rashīd ...	—	Hautat Jābir	15
Āl an Nuqabā ...	—	Bukria	15
Āl al Madāshina ...	—	Āl 'Anīn	20
Āl Beni Naqīb ...	—	Al 'Uqda	20
Āl Ahmed ...	—	Daqiqa	85
Āl Āsa'd ...	—	Al Kharāba	30
Āl Jabri ...	—	Husum	25
Āl Bal'ala ...	—	Jidfera	50
			775

[712] [701] Haura, Al Qatn and Shibam have garrisons of Yafa'is. At the first of these places I saw a small fort at the south of the town occupied by five Yafa'i soldiers, and there are probably more. Shibam has 40 Yafa'i soldiers, and the number round Qatn and Shibam is said to be all together about 500 armed men. Those actually employed in garrisons are paid, but the other irregulars only receive pay if called up for service. The Qu'aiti has an " A "[1] agreement with the Hadhrami Yafa'is and their sections. The Al

1 [See page 92 category IIb - - Analyst]

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is 619
in Upper Yafa' a sub-section of the Hadhrami section of that tribe. 101

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar 631
bin Ahmed al Haddar. [622)

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the 631
Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however, is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal [162
town of the Wadi 'Amd. It is estimated to have about 2,000 167]
inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and 631
Ad Dohm tribes of Wadi 'Amd : 619

AL JA'DA. 101

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima	...	**Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.**	**500**
	Āl Bin Murda		
	Āl Bin Halābi		
	Āl Bin Homeid		
	Bin Mubarek		
	Bin Hubeish		
Āl Muhammad bin Ahmed.		**Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.**	**400**
	Āl Bin Shemlan		
	Bin Namara		
	Bin Lizam		
	Bin ash Sheiba		
	Bin al Khashr		
Āl Bin Heilabi			
Āl Bin Suqeir			
Āl Tahir bin Rajih			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a "B" agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

619 and have allied themselves to the Ja'da. The Āl Salima have an 'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great
631 influence in the Wadi 'Amd.
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Āl Ma'di.

The clans of the tribe are Āl Süeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tamham, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

Ad Dohm.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B"‡ agreement.

Details of the tribesmen of Reidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

631 As regards the district 'Einat to Qabr Hud, Kathīri dominion ends outside the eastern walls of Tarim. The country beyond is ~~Tamimi and beyond the Tamimi come the~~ Manāhil, both of whom
[633] are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti
361 and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

‡[see page 92, category 116 -- Aug 1st]

town, which is said to have 13 mosques and about 5,000 inhabitants, is a place of sanctuary. It shows signs of modern influences, and amongst other things which surprised me was a fairly well constructed incinerator at work. 361

The principal Tamimi towns are Dammūn, Qōz, Qāhir, Qasm, As Sōm, 'Asum, and Fughma. The Manāhil have no towns worth the name, though they have sections living in As Sōm and Fughma. The villages of Sena, An Neid, and Tabūrkum are their principal headquarters, and Qabr Hud is in their territory, but the little village is unoccupied except at the time of the pilgrimage on the 15th Sha'ban. Rich families from all over the Hadhramaut have houses there which are locked up for the greater part of the year. 631

The Tamimi and the Manāhil, together with a small tribe called the Āl as Sumāh, form the Beni Dhanna Confederation. Hamdani mentions the Beni Dhanna as a sub-tribe of the Beni 'Udhra, derived from Qudha'a, and elsewhere as descendents of the Beni Numeir, an Ishmaelite tribe. The following is a description of the Beni Dhanna Confederation: 619 631 101

Āl as Sumāh.

A nomadic tribe in the mountains to the north of the valley of 'Einat.

Tamimi.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Muhammad Yamāni bin 'Āli and bin Suleiman.	—	Bā 'Alāl	35	Suleiman
Balheij, Balhindi, and Bin Zeidān.	—	Below al Ghurfa.	12	Balheij
Al Qaramis and their slaves ...	—	do.	20	Mubarek bin 'Umar
Āl Shamlān and their slaves ...	—	As Sūeiri	45	Ahmed bin Karama.
Bin Qasir	Āl Kibl Āl 'Awadh bin 'Umar.	Beit Jubeir	25	Salih 'Ali
Bin Fallūqa and Bin Sa'id bin Ahmed.	—	Husn Fallūqa	45	Sa'id bin Salih.
Al 'Urān and Al Habārisa ...	—	Mustakhirat	25	Salim bin Faraj.
Bin 'Ambar and Bin Sa'id bin 'Umar.	—	Jarra	15	Sa'id bin 'Umar.
Bin Āl Mubarek bin 'Umar...	—	Al Husn	20	'Aidha
Bin 'Ali bin Ahmed	—	Al Bada'	10	Ahmed bin 'Awadh.
Bin Silma	—	Dammūn	100	Salim bin 'Awadh.
Bin Dahdūh and their slaves...	—	Khabāya	10	Sa'id bin 'Abdulla.
Āl 'Isa and Āl Marsān ...	—	Al Qōz	70	Sālmīn
Āl 'Abd ash Sheikh	—	Bā 'Uteir	35	'Umar bin Al 'Abd.

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Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bin Yamāni and their slaves ...	—	Qasm	50	'Ali bin Ahmed bin Imani.
Āl Sa'id, Bin 'Uthmān, and Āl Dahnān.	—	Al Khōn	50	'Umar bin 'Awadh bin Sa'id.
Āl Qafia, Āl Barakeiz, Āl Heithwa, and Āl Nuheid.	—	As Sōm	50	Kharif
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Usba	—	Al 'Usba	15	'Aidha bin 'Atūfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Ahidi.
Bin Marsaf	**Al Fahd**	—	120	—
Ash Sheiban	**5 sections**	—	—	—
			847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an " A 1 agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathīris which was terminated by the Qu'aiti-Kathīri agreement. The Kathīri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes [628] of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

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The Tamimis emigrate [illegible] Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

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The Bin Qasīr clan is sometimes considered as divided into four sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

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The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin ash Sheikh for the Āl Yamāni, Hasan bin 'Alawi al 'Aqīl, Ahmed bin 'Aqīl, Āl Matabar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shibab for the Bin Silma.

[illegible] 116 -- Analyst 1

AL 'IMRAN.

A tribe allied to the Tamimi. The *mansab* is Zein bin Hasan 619
Balfaqih. 631

MANAHIL. 101

Clan.	*Section.*	*Places.*	*Nos.*	*'Agil.*
Beit Kasim ...	Beit Ghānim	An Neid	40	'Aidha bin Tanāf.
	Beit al Batīn	do.	60	do.
	Beit Rasī'a	do.	150	do.
	Beit al Hamādī	do.	28	do.
	Beit Nahāi	An Neid and As Sōm	80	do.
	Beit Barakāt	As Sōm and Fughma	30	do.
	Beit Nas'ūd	do.	15	do.
	Beit Nōkhat	—	50	do.
Beit Mu'ashini	Beit al Bāqīya	Sena and An Neid	100	Yeslam bin Salim.
	Beit Sālmīn	do. do.	50	do.
	Beit al Qūeinisa	do. do.	60	do.
	Tammān	do. do.	100	do.
	Hushhūsh	do. do.	300	do.
	Muzābbar	do. do.	100	do.
	'Atūnī	An Neid	100	do.
Al Bawāqī ...	—	do.	100	—
As Samāh ...	Samāh ar Raqāa	Near the coast	100	—
	Samāh al Ghuthma	—	50	—
	Samāh Beit Khafr	At Al Masīla	180	—
	'Adūl	—	100	—
Tha'īn and Beit Farād.	—	—	250	—
Beit Dahein ...	—	—	50	—
Beit Qumaīt ...	—	—	500	—
Beni Sa'id ...	—	—	—	—
Beni Ujeil ...	—	Near Qabr Hud	—	—
			2,593	

The Manahil are a strong nomad tribe occupying the country east and north of the Hamumi and up into the Rub'al Khali. The southern part of Reida and the country from Damakh to upper Hadhramaut belong to them, and they have a few small settlements east of Qasm. They have an " A '‡agreement with the Qu'aiti.

They breed camels extensively like their neighbours in the south- 231
east, the Mahras, both for sale and for hire. Their camels are 435
said to be finer and stronger than those of the Sei'ar, and the
average price is estimated at about 200 rupees a camel. Female
camels are seldom sold and are used both for breeding and riding. [562]
Women do not milk camels among the Manahil.

The tribe are said to raid as far as the Central Nejd and some- 619
times to the outskirts of Kuweit, passing the sandy stretch by routes 721
known only to themselves. Bertram Thomas speaks of them raiding 622
the Mahras in the steppe. We found that when passing through
Mahra territory they declare themselves Tamimis. Bertram
Thomas also says that " Bin Tannaf is the hereditary title of the

‡[See page 92, category 116 - - Analyst]

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
perquisite of two or three of the best camels taken, otherwise
622 there is equal division of the spoil ". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

Ba 'Atwa.

619 This small tribe, now scattered between Qu'aiti and Kathīri
631 domains, deserves mention for its historic interest. Members of
the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
101 have no fixed country of their own. Like the Ja'da and the Ma'di, they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

CHAPTER XXI.

THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and " all that is within their boundaries ". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

The whole of the Kathiri part of the wadi is accessible by motor cars and actually there are more cars in Kathiri territory than the rest of the Hadhramaut put together. 494 504

Shihr is the principal port for the Kathiri country and Tarim is almost exclusively supplied from it. Seiyun is reached indifferently from Shihr-Tarim or Mukalla-Shibam. Shibam is an important market for the Kathiris who depend on it for their daily requirements of grain, coffee, timber, salt, cotton, almonds, raisins, and ghee. 438 508

There is no landing ground in Kathiri territory.

CHAPTER XXII.

THE SHENAFIR CONFEDERATION.

The strength of the Shenafir Confederation has been variously estimated at 4,470 armed men, at 7,650 armed men and at 20,000 souls. The total number of the Shenafir and their followers, excluding Nahd and Sel'ar, is said to be 8,720 armed men. The following is a description of the tribes of the Confederation. 631 619 101

Āl Kathīr.

Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Al 'Umar	—	—	As Selīl Haju, Wadi Bin 'Ali, Wadi Ghanima, Wadi Ser, Wadi Farā and Dhoilam	—	—
	Āl Tālib				Sālim bin Ja'fer and Bedr bin 'Āidha.
		Āl Mar'i bin Tālib.	Jifil	220	
		Āl Ja'fer bin Tālib.	Ash Sh'ib, (Qarfū).	120	
		Āl 'Umar bin Tālib.	Bā Raf'a	35	
		Āl 'Umar bin Sa'id.	Al Wajīr	40	
		Āl Bin 'Amm	Near Al Ghurfa	20	
		Āl Bin Mahraq	Near Al Hauta	10	
	Āl Falhām				'Āmr bin Ja'fer Balfas.
		Āl al Fās	Yarqaq near Al Ghurfa.	80	
		Āl al 'Ās	Yarqaq	15	
		Āl Fahaitha	Al Hāwi	25	
		Āl Barqi	Al Hōl	20	
		Bin Kahfi	do.	10	
		Bin Tanfira	Near Al Hauta	6	
		Bin as Sumīl	An Neid	15	
		Āl Wī'i	Al Hauta	17	
	Āl 'Umar bin Bedr.	Bin 'Umar bin Bedr.	Al Ghīyel	25	
		Bin Mahri	Yarqaq	40	
		Bin Bedr bin 'Abdulla	An Neid	15	
		Bin ash Shein	do.	50	

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Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl 'Āmr	Bin 'Abdāt	—	—	—	'Umar 'Ubeid bin 'Abdāt and 'Awadh bin Gharāna.
		Bin Khalid bin 'Umar.	Al Ghurfa and Al Hōl.	150	
		Bin 'Ali Bin Umar.	Bā Bakr	70	
		Bin at Tamil	do.	40	
		Al Ma'ātīf	An Neid	60	
		Bin 'Abūd bin 'Umar	Al Ghurfa	40	
	Āl 'Abdul 'Aziz				'Ali bin Lahmān.
		Balasq'a	Al Qāra	50	
		Bin 'Umar bin 'Ali.	do.	30	
		Bin Sūeid	do.	60	
		Āl Mubarek	Near Qeaba		
		Bin Hūeil	Al Qāra	20	
		Bin 'Abdulla bin Bedr.	Wadi Sar	20	
		Āl Hamud bin 'Awadh.			
	Āl Kada	Āl 'Abūd bin 'Āmr.	An Neid	50	
		Āl Kada (Āl Sa'id bin Ja'far)	Al 'Ādiya and Al Maseila.	50	
	Āl Muhammad bin 'Umar.				'Ali bin Mubarek.
		Bin Muhammad bin 'Umar.	Baheira	60	
	Āl 'Ali bin Sa'id.	Bin 'Ali bin Sa'id.	Al 'Ardh	30	
	Āl Dūeis		An Neid	50	
Al Fakhāīz	Āl 'Aun				Muhammad bin 'Āmr bin Muneibārī and 'Āmr bin Sa'id bin Saqir.
		Bin Muneibārī	Al 'Ardh near Madūda.	70	
		Bin Ja'fer bin Bedr.	do.	70	
		Bin as Saqir	do.	80	
		Bin Zeima	do.	60	
		Bin Shemlan	do.	15	
		Bin 'Ali bin Sa'id.	do.	15	
	Āl Sa'id				Hueidi bin Mara'ī.
		Bin Mara'ī	Balleil	60	
		Bin 'Ali bin Muhammad.	Ja'eima	25	
		Bin Ja'fer bin Muhammad.	do.	25	

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Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*	*'Agil.*
		Balquhum	do.	15	
		Bin Dahdūh	do.	10	
		Bin 'Āmr Muhammad.	—	—	
	Āl Rawās				**Muhammad 'Āmr bin Sanad**
		Bin Sanad	**Ad Dahqa, east of Shibam.**	40	
		Bin Hadhūl	**Al Huzma, east of Shibam.**	20	
		Balla'jam	do.	30	
		Āl Ladhrāf	do.	15	
		Bin Husn	**Al Heimarāt, west of Seiyun.**	20	
		Al Hājiri		10	
		Al Birām	**Qasbal, east of Shibam.**	10	
		Āl 'Abdulla bin Salih.	**Al Bodu' near Hureidha.**	17	
		Āl 'Ali bin Ja'fer.	**Al 'Ajlānia**	24	
		Āl 'Umar bin Ja'fer.	**Al Jāhis near 'Amd.**	50	
	Āl Seif				
	Āl 'Abd al Wadud				
				2,224	

The tribes of the Shenafir Confederation claim descent from Hamdan. The territory of the Kathīri tribe (as opposed to the territory of the Kathīri Sultans) extends from about a mile east of Shibam to An Neisa, about one and a-half miles west of Wadi Tarba, whence the 'Awāmir territory begins. The last boundary east is Al Qōf which belongs to both the 'Awāmir and Kathīri. The Qu'aiti states that he has a " B *agreement with the Kathīri tribe. This presumably refers to the Qu'aiti-Kathīri agreement. The total population of the tribe is said to be 5,000 or 6,000 people, but of its total strength of about 2,000 armed men many are absent in Java or Singapore.

The Āl 'Umar have property on the right bank of the main wadi, where cultivation is always better, and in the Wadi Bin 'Ali. The clan is the richest of the tribe and its money is derived from Java. The richest section is the Āl Tālib, and the Āl Mar'i bin Tālib sub-section has the most wealth of the whole clan. Miles states that the Āl 'Umar Kathīris are represented in Dhufar where with the Āl 'Āmr clan they may number 2,500 and occupy seven villages. All the sub-sections of the Āl Falhūm section, with the exception of the Bin as Samīl, are settled in the main wadi and grow dates, lucerne, and other vegetables.

The Āl 'Āmr are the strongest clan in point of numbers, and although many are absent in Java they are poorer as regards wealth

*[see page 92, category 116 -- Analyst]

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derived from that country. They are also poorer as regards property in the wadi for, with the exception of the Bin 'Abdāt who have property on the right bank, their territory lies on the left bank, where cultivation is very poor. The Āl 'Āmr are friendly to the Qu'aiti and friendly to the British, indeed it is said that they have expressed themselves anxious to become British subjects and to be ready to pay taxes.

The third " clan " is called Al Fakhāīs meaning " sections ", which is merely a collective term given to several independent sections. The Bin 'Āmr Muhammad and the Hājirī sub-sections are each composed of one *dar* or house. The latter are sometimes considered a sub-section of the Āl Sa'id.

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The following are *Mansabs* of the Kathīri : Ahmed bin Hussein al Aidarus, 'Umar bin 'Abdulla and Muhammad bin 'Ali al Habashi, and Hasan bin Salih al Bahr.

'AWĀMIR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bin Hatāb		Tarba an Neid	150	Ahmed 'Abdul Qawi.
	Al Matrif			
	Al Hadhir			
	As Seif			
	Al Kowa'i			
Bin Salim		Tarba	40	
Bin 'Abdul Bāqī		Sahil Muhsin	150	Mansur bin Bukheit bin Kartam.
	'Areidi			
	Beni Kheir			
Bin Khamīs		Eastern Sahīl	60	Salih 'Abdulla bin Gharib.
	Bin Ghareiya Al 'Ulus.			
Bin Kasbūba		Sharma	70	Karama bin as Saqīr.
	Kasabib al Kahtan			
	Bin ad Dawal			
	Al Beihan			
Bin Ja'fer		Tarba an Neid	80	Sālim bin 'Ali bin Husn.
Bin Kalīla		do.	100	do.
	Al Muhammad			
	As Sūeid			
Bin Tabī'a		Mushta an Neid	40	
Bin Wu'eil			60	
Bin Hūeilī			20	Sa'id bin Muhammad.
Bin Baraham		Wadi adh Dhahab	50	
Awanza		Taris		
Al Qannas				
Al Yokhīyir				
			820	

The 'Awāmir are a part settled, part nomad, tribe living between An Neiza and Ghurf in the main Wadi Hadhramaut due south of Tarim and the northern mountains. Their territory includes Tarba, Wadi, Thibi, An Neid, and Al Mishqās, and in the main valley their settlements are in Wadi Tarba on the right bank, the opposite bank being entirely devoid of vegetation. They obtain their imported supplies of food from Shihr. The Qu'aiti has a " B " agreement with the 'Awāmir, whose armed strength has been estimated at from 600 to 1,000. 631 619 101 *

Beduin sections of the tribe, said to number some thousands, live in the Oman Sultanate; they belong to the Bin Khamīs, Bin Kalīla, and Awanza clans. Miles refers to the 'Awāmir in Oman as follows: " The Awāmir are both Bedoo and Ibadhi, are of Maaddic stock, and claim descent from Amr bin Saasaa, but are now Hinawi.[1] The Bedouin and larger portion of this tribe roam the desert as far as Dhofar, but the settled portion of the tribe occupy a group of twelve villages near Nezwa in Orman Proper. They number about 1,200 or 1,400 souls and the shaikhs reside at Kuriatain. The Bedouins are very wild and savage and are said to speak a dialect of their own. The Awāmir are at feud with the Jenebeh and have about thirty fakhths " (sub-divisions). He also states that they are said to " traverse the desert very extensively, and probably no part of it, except the Dahna, is altogether inaccessible to them. Part of the Awāmir tribe are settled in the Province of Oman Proper and follow agricultural pursuits. The Bedouin portion of the Awāmir is perhaps the most widely scattered of all the Oman tribes, wandering as far as Hadhramaut in a state of semi-savagedom, and it is probable that no wilder or more predatory race exists in Arabia."

" The Awāmir at Ras Noos ", he says, " are genuine Bedoos and wear Hadhramaut clothes and speak a different dialect to Oman; it is hardly intelligible but is better Arabic." He goes on to say that some 'Awāmir came to Muscat overland on camels and in some places were five or six days without water. He also mentions the 'Awāmir as being one of the chief Omani tribes engaged in camel breeding, and possessing large herds of these animals.

It is a custom among the 'Awāmir that if two clans are in dispute a third may interfere to settle. [628] The Bin Salim clan are sometimes stated to be a section of the Bin Hatāb. The Al Muhammad section of the Bin Kalīla are said to be both settled and nomadic, but the As Sūeid section are purely nomad. The Qu'aiti states that he has a B agreement with the Al Beihan al 'Awāmir which presumably refers to the section of the Bin Kasbūba.

The As Salibla Seiyids have influence over the Bin Hatāb and Kasbūba clans, Seiyid 'Abdulla bin Ahmed Bu Futein has influence over the clans living in Tarba, and Seiyid Tahir bin Bubakr Āl Tahir over the Āl Muhammad.

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[1] This is clearly an error, *vide* genealogical tree.

*[See page 92, category 116 -- Analyst]

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Āl Jabir.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hāj or Āl Sāh.	Āl 'Āmr	As Seiqa	150	Mubarek bin Muhammad, Sa'id bin Salih Qahtan, and Yamāni bin 'Umar.
	Āl Yamāni	Rasib	350	
	Āl Ahmed āl Hāj	Sakrān	130	
	Balgheirān	do.	20	
	Bin 'Abūdān	'Adam	20	
	Bin 'Umar bin Sādiq.	Bāyūt	10	
Āl 'Aun	Āl Ridhwān	Husn bin Dhobān	35	Salih 'Umar.
	Āl 'Umeish	do.	35	
	Bin Hijār	An Ni'r	6	
	Bin Sultan and Bin Sa'dut.	Adh Dhieiqa and An Ni'r.	30	
Āl Hasan	Bin Bedr	Wadi Bin 'Ali	100	Salim bin 'Ali bin Bedr.
	Bin Sa'id bin 'Āmr	do.	100	
	Bin Mar'i bin' Āmr	do.	50	
	Bin Jābir bin 'Āmr	do.	50	
	Ballesqa'	do.	30	
	Bin 'Abūdān	do.	25	
	Bin Ja'fer bin 'Āmr			
Āl 'Ali bin 'Umar.	Bin 'Ali bin 'Umar	Sāh, Gheil bin Yomein.	50	
	Āl Muteihim	Hikma	15	
	Al 'Afār	Wadi Shahūh	50	
			1.256	

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The Jābiris in the Wadi Bin 'Ali are mostly agriculturists. They obtain their supplies from Shihr. Some members of the tribe have connections in Java and Singapore, but the tribe as a whole is very poor, and owing to famine and distress many of the members, men and women, have emigrated to the African coast in search of a livelihood. The total number of the tribe has been variously estimated from 800 to over 1.000.

The sections of the Āl Hāj clan have been stated to be sections of the Āl Sāh clan which was referred to in Chapter XX. With the exception of a very few of the Āl Yamāni section who are nomads, the whole clan are settled. The Āl 'Ali bin 'Umar clan are entirely nomadic and ply their camels for hire. Seiyid Al Hasm Ahmed bin 'Aidarus has influence over the Jābir.

Besides the Kathīri and Jābiri settlements in Wadi Bin 'Ali there are a few houses of independent tribes called Āl Seif and Beni Sa'd, who do not consider themselves as in any way allied or subordinate to the Kathīri Sultans of Seiyun.

Al Bajri.

Clan.	*Places.*	*Nos.*	*'Aqil.*
Āl Quseiyer	'Ardh Būr	100	Sa'id bin Qutāmī and Salih bin Muhammad.
Āl Ahmed bin 'Ali	do.	70	
Bin 'Awadh bin 'Abūd			
Bin Rattas			
		170	

The Bājrī live on the left bank of the main wadi at a distance of about ten miles north-east of Seiyun. They are surrounded by the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted that the Bājrī are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājrī are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor. 631 619 101

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin 'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe. [622]

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea. 167

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars. [556]

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and Swahili have really become naturalized languages in the country. [141]

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, " the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions; the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

APPENDIX I.

The Tribes of Yafa'.

Upper Yafais

With the exceptions noted, the Yafais all claim descent from Himyar. The tribes of Upper Yafa' are:

I. Mausata. They live to the east of Wadi Banā in Wadi Hatib, which is a tributary of the Banā. They number 4,540 fighting men; their two Naqibs are of the Ahl Asker 'Ali and have their headquarters at Al Qudma. The tribe is divided into four quarters. The sections of the first quarter are Yaslemi, Al Mos'idi, Al Jaradi, and As So'adi. Those of the second are Al Hauthari, Ar Rushedi, and Al Irwi. The third has five, Al Isa'ī, Al Hatrashi, An Najdi, Al Hanashi and Al Falahi, and the fourth two, Al Alasi and AL QU'AITI. The district of the AL QU'AITI is situated in Balad Atif bin 'Amir Seilat Hatib and Jebel al 'Ayasha. Their villages are Mazaba, Shamran, Hamari, Kadan, Beit al Buali, Buala, Mosetir, Al Jah, Al Basiri, Harbub, Alat ad Deiri, Alat bin Ahmed, Dhafar, Alat bin 'Amir, Alat ash Shobali, Salab, Al Hulla, Beit al Kumali, Ad Dahia and Ariat al Yam. They also own the following villages in Seilat Hatib: Al 'Ala, Zil Maara, Alat Katram, As Salab, Al Hajar, Kabil at Tuweira, Dal Bueleis, Al Kurein, Hafah, Alat bin 'Amir.

The Dabiani, Kutuan ash Shawahi, Na'wa, and Juban are reported to be further sections of the Mausata, and the Khulaqi (not Himyaritic but from Khuza'a beyond San'a) and Ar Rowi are friends of the tribe.

II. Dhubi, Dubi. The territory of this tribe is in the south of Upper Yafa'. They are bounded by Lower Yafa' on the south, on the east by Um Rasas, on the west by the Bo'si, and on the north by the Mausata and Dabiani. The tribe numbers 5,000 men, and the Dhubi Sheikh resides at Dhisurah. The sections of the tribe are Sura'ī or Ahl Dhi Sura, Sharafi, Ahl bin Salah or As Salahi, As Sa'īdi, Ahl 'Attif, Ahl As Siyal or as Seili, Al Furdi and Al Hadhrami (practically independent). The Hadhrami are divided into the following subsections: Marfadi, Bakri, Ahl Mas'ud, 'Isa, Tanhi, Ahl Balhei and Ahl Sinan. The Ahl Bakri are said to be a section of the Dhubi tribe but entirely independent.

III. Muflehi. Originally this tribe migrated from Sad Marib. They are divided into two parts; the larger live to the east of wadi Banā beyond the Halmin and the Sheibi, and their chief village is Al Jurba, and the smaller part live to the north, north-west and north-east of Jibal Hawi and the Sheiri country; their chief village is Al Khalla. The sections of the tribe are: As Sakkaf, As Suleimani, Ad Daharia, Adh Dharhani, Al Mashali, Al Muflahi of Khallahanī, Ahl 'Abdulla, Ahl Manfara, Ahl Ar Rubo', Ahl Yunis, Al Fokara, Ahl Zakari and Al Ko'da, Ahl Na'man, Ahl al Jabal Al 'Alix and Ahl Za'mar.

IV. Bo'si. This tribe are bounded on the north by the Mausata, on the east by the Hadhrami, on the south by the Dhubi, and on the west by the Nakhibi section of the Yazidi tribe of Lower Yafa'. They number 2,500 of whom 1,200 are fighting men. There are two sections, Al Hauri and Al 'Amri.

V. Da'udi. They live in Al Had, bounded on the north and north-east by Al Hamrā of Beida, on the west by the Khulaqa, and on the south by the Dhubi. They number 600 to 700 of whom 280 to 300 are fighting men.

VI. Rub'atein. This territory is on the northern border of Upper Yafa'. The Juban and Na'wa bound it on the north, the Dabiani on the east, the Wadi Banā and the Sheibi on the south, and the Marais on the west. The territory is claimed personally by the Upper Yafa' Sultan and is said to have paid tribute to him for over 200 years. It is now in Imanic occupation. There are four districts, Rub'al 'Ilawī, Rub'al Akrī, Rub'al Sufī, and Rub'al 'Ureimi. The sections are Beni Keis and Rafai Tarika (originally from Upper Egypt). The inhabitants number about 2,000 of whom 400 are fighting men.

VII. Sheibi. On the west this tribe are bounded by the Mareis, on the north by Rub'atein, on the east by the Dabiani, Rau and Mufiahi, on the south-west by the Mufiahi of Khalla and on the south-east by the Halmin. Their chief village is Bakhal. They number 10,000 of whom 2,500 are fighting men. Their connection with Upper Yafa' is indefinite and consists in a doubtful claim by the Naqibs to tribute and military assistance.

LOWER YAFAIS (Yafai Beni Qāsid or Beni Afif).

The following are the tribes of Lower Yafa':

I. Kaladi. They number 10,000 of whom 3,000 are fighting men. Their sections are, Huwidi, 'Umari, Maudha'a, Baki, Al Bakri, Al Mansari, Al Yusifi, As Sanadi, Da'asi, Saidi, At Talibi, Al Hanashi, Al 'Alawi, Al Hāji, Galladi, Qureiri, Sarahi, Gurdumi, Komati and Ahl Salim.

II. Yahari. This tribe number at most 12,000 of whom at least 6,000 are fighting men. The sections are, Bin Saba', Bin Soaja, Bin Jaradi, Dubhi, 'Umari, Muharrami, Shabahi, Muslimix, Maraban, 'Alawi, Rubil, Himyar al Jibal, Himyar al Wadi, Sha'b al 'Armi, Jebel al 'Amtar, Suneidi.

III. Saadi. They number 4,000 to 5,000 of whom 1,500 are fighting men. Their sections are, Ahl Suleiman, Yahya Naṣir, Ahl al Jibal al Kafi, Beni Ahwad bin Ahmed Naum, Maraban, Ahl bin al Ahwar, Ahl bin Qahtan, Wa'lani, 'Umari, Duweidi, Muhammadi, Tami, Kabila, Thamari 'Amiri, Bari'i, Sarahi.

IV. Yazidi. The principal village of the tribe is 'Ali Khadra and the fighting men number 4,500 to 5,000. The sections are Al Batati, Ahl Nuffaji, Ahl 'Alawi Salih, Ahl Kabābi, Ahl Tallubi, Ahl Hama'i, Dhuki, Sinani, Thauwadi and Ahl as Sa'id.

The Di-Nakhib are sometimes considered a tribe and sometimes a section of the Yazidi. They number about 400 fighting men, and their sections or sub-sections are Koro'ei, Kohali, Kanashi, Nasri, KASADI, Kausali, Aghbari, Nakhibi, Asari, Ammari, Quheimi, Mansuri, Bannaji, Murshidi, Faraji, Ahl 'Ileiya, Haji, MASHADI, Az Zifki, 'Awadi and 'Arashi. The KASADI are the origin of the Nakhib. Their village is Sheiwaha and they were reported to have 100 fighting men.

V. Mash'ali. This tribe number about 2,500 of whom 1,200 are fighting men. Their sections are Talibi, Asbahi, As Saadi, and As Salimi at Tani.

the general control of the State Secretary, an Omani Arab borrowed from 647
the Tanganyika Government. Apart from him there were eighteen other
non-Hadhrami Arabs and Indians in the administration, mostly doctors,
technicians and military officers.

In 1934 on the best figures available the revenue was about Rs. 630,000. 651
For 1944-5 it was estimated at just under Rs. 15,000,000. In 1934 the 652
amount spent on Government services was about 3,010,000 of which 2,025,000
went to Yafa'i Irregulars and slaves. In 1944-5 the expenditure was
estimated at just under Rs. 16,000,000. In 1934 the then Sultan put about
half the revenue in his pocket and, just before he left for India for the last
time before he died, he emptied the till and left the treasurer to borrow
from the merchants, so when the first check of Government cash was made
on April 1, 1939, there was still a deficit of about Rs. 40,000. On April 1,
1944, there was a credit of over Rs. 14,000,000.

Up to the end of 1936 insecurity was rife all over the country. No one 579
could travel safely without an escort from the tribe through whose territory
he moved. In the settled areas many villages were at war with neighbouring villages. In some cases there were elaborate trench systems both 712
for defence and for communication with the fields. It was estimated that 165
the sudden death-rate in the principal part of the Wadi Hadhramaut alone
was ten a month. Even the unarmed classes were not infrequently
murdered. The worst area was Kathiri Territory, but there were others
almost as bad in areas under Qu'aiti influence. The Qu'aiti security
forces were really only effective for keeping the bedouins out of the main
Qu'aiti towns. They would not have been really effective there if it had 625
not been for humiliating agreements which the Sultan had made with the 721
bedouins that they would not raid within short distances of the towns
marked with white boundary posts. The regular forces had been reduced 701
to ceremonial duties only: the power of the State depended on Irregular 643
mercenaries and slaves, and the Sultan was generally at their mercy, his
authority depending on being able to play the one off against the other.[1] 619
Early in 1937 a general peace treaty was arranged for three years between 728
all the tribes and tribal sections. To this there were nearly 1,400 signatories which in itself gives an idea of the divided state of the country. In
the same year we began the reorganization of the regular forces. In 1940
the truce ran out: an extension for ten years was proclaimed and for the
most part loyally adhered to, but a good deal of tribal trouble recurred and
the local forces were not yet sufficient in numbers or skill to keep order
everywhere. Trouble gradually lessened and in 1944 the Qu'aiti State 652
was paying over four lakhs of rupees for armed and police forces which on
the whole kept order and peace very well. Incidents during 1944 were
very few.

The bedouin today has a real confidence in the Qu'aiti Government. 619

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[1] About the last official trace of slavery disappeared in 1944 when the State slaves were 567
freed. Many of them were enlisted in a new African Company and the old ones were
pensioned off.

619 He is no longer apt to be shot at by Government soldiers and he brings his
troubles to the Government. The provincial governors and the district
647 heads are better men and better paid than they used to be and all new
candidates have courses of instruction before appointment. There are
692 systems of State and tribal courts which are becoming more and more
619 effective. There is a special department of bedouin affairs which is staffed
entirely by Hadhrami tribesmen; five or six years ago no Hadhrami tribesmen
were employed in any positions of responsibility.

759 As regards social services, in 1934 there was one doctor, mainly for the
Sultan though he ran a public dispensary, and medical services cost Rs. 5,500
657 a year: in 1944 the sum voted was Rs. 74,000 for medical and sanitary
652 services. There was an establishment of four doctors, and a State hospital
748 for fifty in-patients was being built in Mukalla.

In 1934 education cost Rs. 6,000 and about three hundred boys received
871 some sort of schooling. In 1944 Rs. 1,054,000 was provided. The number
of boys in primary Government schools on the coast has increased to about
652 seventeen hundred. There were between a hundred and thirty and a
657 hundred and forty girls in the new Mukalla girls' school, and an intermediate
658 boarding school, assisted by the British Council and a grant from
His Majesty's Government, had been started with about eighty boys. As
part of the famine relief measures, children were brought down from the
Hadhramaut and have now been taken over by the Qu'aiti State which
bought a village outside Mukalla and is now housing three hundred boys
874 and girls in it. A wall enclosing garden land has been built round it and
the children work the garden and are apprenticed to various local trades.
They are given a modest schooling and it is hoped that they will also be
taught by means of a village council to run their own village.

658 Another State educational experiment owes its impetus mainly to the
enthusiasm of the young men of Mukalla. A number of young men have
871 gone through a course organized by the Education Department in how to
teach illiterate adults to read and write. These teachers compiled a
coolies' vocabulary of seven hundred words or so and when I left were about
to teach coolies from the Hadhramaut, who had come seeking for work at
the coast on account of the famine, how to write the language they speak,
a sort of basic Arabic. There are schemes for producing a small newspaper
in this simplified form of speech and for developing some public-health
consciousness.

701 What little the State could do towards the war effort it has done. It
provided a company for guard duties in Aden while the Italians were in
648 the war. It has raised a Pioneer Company for service in the Middle East
Command. It has guarded the R.A.F. aerodromes in the State and provided
712 coastal guards. The Public Works Department has built an R.A.F.
station at about a third of the cost expected. It has landed and handled a
great quantity of R.A.F. stores. In addition, at the outbreak of war when
the surplus balance was about Rs. 80,000, it contributed Rs. 20,000 for
648 general war purposes, and Hadhramis at home and abroad subscribed to a

and the people are natural Muslims having learnt in a hard school absolute 771
submission to the will of God. Religious fanaticism is strongest where
the seiyids are strongest. In other places there is greater tolerance and, 181
among the bedouins, it is what a man is rather than what his religion is
that counts.

When we started everybody wanted independence. Many of the old 648
secluded seiyids, whose ideas of independence merely amounted to the 185
exclusion of infidels, had sons and relations who read the Egyptian papers 619
and their ideas of independence were based on grandiose schemes of complete self-government. Some of them, who thought themselves moderate, demanded no more than independence on the Egyptian and Iraqi models and talked airily of Parliaments and so on. In Singapore and Java in 1939 I had petitions presented to me three times demanding this sort of independence. Once at Solo the *deputation was pointed out* to me as representative: it contained seiyids, tribesmen and a Sultan of the Kathiri family. Only the last had ever been in the Hadhramaut. He asked me if he might see me privately after the meeting and then asked me to arrange independence for Jahiz. Jahiz was his village in the Wadi 'Amd and consists of five houses. The tribesmen, settled and bedouin, wanted independence; the bedouin claim was at least easy to understand for all it amounted to was that their freedom in the hills and deserts should be undisturbed. The settled tribesmen were and are more difficult. Every little section considered itself independent, and the more powerful, who could afford not only to arm themselves but to buy and arm private forces of slaves, did all they could to extend their boundaries at the expense of their neighbours.

The strangest example of this kind of campaign was that of the Bin 669
'Abdat section of the Kathiri tribe, who own much landed property in
Singapore and Java. The treaty chief of the Kathiris is the Kathiri Sultan 721
whose capital is Seiyun. About 1928 the head of the Bin 'Abdat section forcibly occupied the walled town of Al Ghurfa, belonging to some unarmed sheikhs. This brought him into conflict with the Kathiri Sultan, who was supported by the Qu'aiti Sultan, and with the neighbouring heads of other Kathiri sections. War ensued which carried on with little interruption till 1937. Bin 'Abdat built up a respectable force of slaves and tribesmen of his own and constructed an elaborate system of forts and trenches which extended right across the Wadi Hadhramaut some three miles or more, and almost to the Qu'aiti-Kathiri boundary at Shibam. In the course of the fighting, a curious armoured vehicle was imported from Java, which was intended to be towed by a motor car into the enemy camp. Bin 'Abdat acquired a very large stock of ammunition and really good rifles at very high prices. The Qu'aiti Sultan brought artillery, ancient and modern, to the aid of the Kathiri, but no decision was ever reached.

When I came to the Hadhramaut in 1936 Bin 'Abdat instructed his 669
lawyer in Singapore to address a letter to the Government in which he
claimed to be an "independent rajah." He was informed that the only 648
recognised treaty chiefs in the main Hadhramaut were the Qu'aiti and

669 Kathiri Sultans and that he was the recognized head of a Kathiri section
subordinate to the latter. In 1937 after a lot of persuasion he subscribed
648 to the three years truce. This chief loyally kept the peace and helped in
maintaining peace till his death early in 1939, when he was succeeded by
an irresponsible nephew who after visiting Java and Singapore to collect
his inheritance, returned to Hadhramaut determined to extend his boundaries and influence.

In 1939 my wife and I also visited the East Indies and while in Batavia were entertained by the Bin 'Abdat family at a tea and cocktail party at the Hôtel des Galleries, a large modern hotel belonging to the family. Round the walls of the room in which the reception was held were pictures of Al Ghurfa labelled "Al Ghurfa in the Hadhramaut over which this family has fought so long."

Late in 1939 the new Bin 'Abdat started fresh operations. He extended his fortifications and subsidized a large bedouin tribe, the Hamumis, amongst whom the Government was trying to make peace, to make the then one motor road unsafe and to oppose the Government in every possible way. A good deal of fighting ensued in which both the Hamumis and the Qu'aiti troops had casualties. He also brought Hamumi bedouins as his soldiers into the Wadi Hadhramaut itself where they made the road unsafe for travellers. He arrested and maltreated persons who had recourse to the Sultan in their troubles. The Sultans were supported by His Majesty's Government and action was taken against him. He submitted in May 1940, but did not observe the condition he had accepted and until the fall of Singapore and Java eventually caused his funds to dry up, was always a source of trouble. For it was the profits of the hotel and rents of his properties in the Far East which had enabled the family to keep their wars going. Many Hadhrami chiefs did the same thing, but none on the
627 Bin 'Abdat scale. And when litigants in Java lost their cases in the Java
Courts it was not unusual for them to repay their opponents in the Hadhramaut by having their families shot or their homes burnt.

631 There were supposed to be only two Governments in Hadhramaut, the
Qu'aiti and Kathiri, but in fact there were about two thousand—the
619 fourteen hundred tribes and sections who had signed the truce and several
hundreds more of independent villages ruled by mansabs and sheikhs.

185 It was considerations such as these that I had to bear in mind when I thought of the kind of organization which would be most likely to succeed in the Hadhramaut. The only things that seemed to offer a favourable opening were a widespread desire for peace and a genuine anxiety on the part of the Sultan for improvements in Governmental and social services. Apart from these factors I had the instruments I have referred to, and the general indication that one should try to follow as far as possible the methods adopted in the Unfederated Malay States, to guide me in forming an organization.

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To-day the territory is occupied by the descendants of the ancient 174
people and split into many independent tribes. These tribes are all endogamous 619
and are markedly distinct in appearance. But scientifically it 621
would be difficult to name the distinctions, as they are all of the same race 144
type. There is, however, a sufficiently marked distinction between the two 101
main types to attract the attention of the casual, but interested, visitor to
the country. These types are to be distinguished by their own local names,
the Yemeni and the Mushreqi, the latter name coming from the ill-defined
district of the Mushreq, which applies to the territories east of Yemen proper
and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian 174
names. These remain to be classified from names in inscriptions. It is 101
sufficient to quote such names as Yafa', Qateib and Beni Saba. 776

Yafa' was the name of an ancient tribal deity, the centre of whose 619
worship seems to have been the ruin of Am'Adia, in what is now the 621
territory of the Audhali confederation, a very recent confederation of
tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa. [778]
They are now represented by the tribe of Yafa', one of the most eastern of
the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the 101
"remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan," 619
as they style themselves—form the centre of the war-like Ja'ud confederacy 631
some sixty miles north-east of Aden; Beni Saba, Beni Himyar,
etc., need no explanation. The Mushreq type bear un-Yemeni names.
The centre of the whole type is the 'Aulaqi confederation. The word
"'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has
little interest. But the confederation is ruled by the tribe of Ma'an and [623]
the "Grand Council of Ma'an" is called to this day when any one of the
three chiefs of the confederation is to be elected. Of this type are all
tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are
very similar, but there the similarity ends. In features, as in dress and in 142
many customs which do not concern my subject, they are distinct from
one another.

The tribesman class is the aristocratic, landowning class, and has been 565
so for many centuries. They form 70 per cent. of the total population of the territory. All inter-tribal politics emanate from them. They form the background of the community's life. I have mentioned this class first for several reasons, but principally because we are used to a landowning aristocracy being in a minority. Here they form the majority. Having been for so many years controllers of their own destinies, the one landowning, fighting class and by far the most powerful class in the community, their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, 643
the accepted Suzerain and the elected hereditary tribal Chief. It will be 622
simplest to deal with these three types of Chief in turn, giving examples
of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

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But, of course, we do not force things down anybody's throat. 000

Colonel J. K. **Tod**: It is forty years ago since I spent some time in
Aden. The lecturer said that the Mushraqis were rather darker than the 142
western people. My recollection is that they were fair and aquiline
compared with those further west.

You spoke about the shrines of ancient saints being very much revered. 778
At the west of Dhala there was an object of great veneration.

My impression in those days was that the tribes of the Aden Protec- 181
torate were extremely democratic and had very little class distinction. The 291
only distinguishing mark was in their dress. The ordinary tribesmen wore
indigo-dyed clothes, giving them a very dirty appearance, because the dye 576
always came off all over their bodies, and the better classes wore white with coloured head-dresses. They seem to have commanded the respect of the people, who showed it in a very peculiar way. A tribesman would come up to one of his sheikhs, who might be sitting on a rock, and by way of showing him respect he would catch him by the head and pull it down and kiss him on the head. It seemed to be the ordinary respectful greeting.

You mentioned the eastern confederacy, the Qataban. Is the present 619
tribe the Quteibi? They were one of the confederacy under the Amir of 631
Dhala. My recollection is that that is the only confederacy in the whole 643
Protectorate. It was a very loose confederacy.

Mr. **Hamilton**: The Yafai people are western. They are not of the [144]
western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it.

Kissing at the top of the head is most respectful, but, of course, there 576
again in South Arabia you kiss the hem of the man's garment one minute and put a knife just where you have kissed the next. But they are extremely respectful, and the chiefs do carry with them the whole honour and self-respect of the tribe.

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. **Gregory**: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. **Hamilton**: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh **Scott** (unable to be present) asked Major Hamilton (in 101
writing) whether he considered the confederation of Ma'an to be the 174
619

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101 remnant of the Minæan State. Dr. Scott asked whether the names MA‘AN 174 and MA‘IN were from the same root. He remarked that the ruins of Ma‘in 619 lie in the district of Jauf, roughly seventy to a hundred miles north-east of San‘a, and that Ma‘in and other remains in the vicinity had been regarded as the centre of Minæan culture. If this were so, the descendants of the Minæans are now a long way south-east of their ancient centre. He was particularly interested in this question because it seemed to him, when summarizing recently such information as is available on the pre-Islamic states of South-West Arabia, that there had been a tendency for states or kingdoms to move in succession in a southerly direction, either under pressure of invaders from the north or in search of better, less arid, country.

Major HAMILTON replied (in writing) that, while it would be risky to attempt too positive an answer in the present state of knowledge, his views were as follows:

"The names MA‘AN and MA‘IN are from the same root and, I fancy, refer to the same people. The name of the Transjordanian district of Ma‘an, near Medāin Sālih, is the same word. I think you are certainly right in supposing that the trend of all peoples in the peninsula has been from north to south, whether in search of better land or—which seems more likely—because of pressure from the north.

"The rise of Saba will have been at the expense of other kingdoms, and I think the assumption is justified that the Sabæans forced Ma‘an out of Jauf and also out of the district of Wadi Harib, near Beihan, from which several inscriptions referring to the 'Grand Council of Ma‘an' have been collected; and that the remnant of the Minæans, if any, is to be found south and east of their original place. They could not have gone south-west because, by the time Saba became powerful, Qataba appears to have held the south-western spurs of the Yemen mountains and to have owned both Harib and Beihan. My own opinion, on the existing evidence only of modern tribal names and distribution, is that Ma‘an was swamped by later rivals and is earlier than the other kingdoms. It is interesting that the name Ma‘an is borne by the central tribe of a confederation with such marked peculiarities as the ‘Aulaqi, in just the place where one would expect to find it. I think, therefore, that these Ma‘ani ‘Aulaqis are the remnant of the Minæan State forced from Jauf, and perhaps from further north, by the rise and the southward march of more powerful neighbours, and that they were eventually swamped in the struggles for the important 'Beihan Triangle.'"

Major Hamilton expressed the hope that the map accompanying his lecture entitled "Six Weeks in Shabwa," to be published shortly in the *Geographical Journal*, would show the very great local importance of that little triangle of territory (since published in Vol. 100, No. 3, September, 1942, pp. 107-123).

From the above it seems that Major Hamilton's views are in accordance with the usually accepted chronology—namely, that the Minæans were the oldest of the South-West Arabian kingdoms named, and were succeeded (but not entirely obliterated) by Saba and Qataba. These two were in part contemporaneous. (Later, Himyar became predominant.) It also appears that Major Hamilton considers the movement of peoples to have been from

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north to south, not only in South-West Arabia, but in the peninsula as a 174
whole. Incidentally, while the name MA'AN is not given on some maps, it 101
is printed on the folding map at the end of Wyman Bury's *Land of Uz* 619
(1911). It is there placed just above the eastern end of the Qaur ranges and below the words "Upper 'Aulaqi."

The CHAIRMAN: What a remarkable experiment in Empire building 000
has been exposed to us this afternoon. The thought that is uppermost in my mind is how absolutely essential it is that not only we should have very carefully selected Political Officers to carry on this experiment, but that they should be most carefully instructed in what they have to expect before they take up their duties. That seems to me to be of the utmost importance.

You will agree, I know, that we have had a most happy and fortunate send-off to the beginning of our tribal lectures. Indeed, Mr. Hamilton, we were more than happy and lucky to have you. Then, too, we had Sir Bernard Reilly with his great experience, both of them masters of their subject. We thank you too, Sir Bernard, for what you have told us.

May I ask you now to thank Mr. Hamilton most sincerely for his admirable lecture.

A demand for this lecture, together with the discussion, has led to this reprint.

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SOCIAL ORGANIZATION OF THE ADEN PROTECTORATE

II.—The Tribesman Class

By CAPTAIN THE HON. R. A. B. HAMILTON

600 Lecture given to the Royal Central Asian Society on May 26, 1943, Mr. H. E. Bowman, C.M.G., C.B.E., in the Chair. Captain the Hon. R. A. B. Hamilton gave an address on the "Social Organization of the Aden Protectorate—II. The Tribesman Class."

The Chairman said that in September, 1942, Captain Hamilton had given them his first lecture on the "Social Organization of the Tribesmen of the Aden Protectorate," and had so interested his audience and the readers of the *Journal* that the article had been reprinted in the last issue. From that lecture it was clear that Major Hamilton had gained a wonderful insight into the people of the country, and that he possessed not only an intimate acquaintance with the different sections of the population of that vast territory, but also a wide learning of the country and sympathy, understanding and friendship for the people of the Aden Protectorate. Those qualities were not always to be found in British political officers, and when they were it was up to everyone to pay tribute to them. Captain Gammans, M.P., had written an excellent letter to *The Times* recently on the future of the Colonial Empire. In that letter he said: "The British Colonial Empire is at the parting of the ways." If that was true, as it might be, then they should see that they took the right way, and if they were to take the right way he, the Chairman, could not ask them to follow a better guide than Captain Hamilton.

H 121 In my last paper I described the classes into which the people of the Aden Protectorate are divided. The most numerous of these is the tribesman class, who are the warriors and the landowners, and it is my purpose in this paper to describe the tribal organization of this class and to suggest how this organization has developed and how the future may affect it.

H 619 The basis of the tribal organization in the Aden Protectorate is the confederation of tribes. The tribe itself is a small unit, rarely exceeding 500 males. Some of these small tribes are "sheikhly" tribes, and these form the nucleus of confederations. A few examples will serve to make this clear.

Y 101 619 The tribes of the Yafa' Confederation inhabit the highest of the mountain spurs of the south-east Yemen range. They are divided into the sub-confederations of Upper and Lower Yafa'. The sheikhly tribe of both sub-confederations is the Beni Qasid of Lower Yafa', from and within which is elected the Lower Yafa' Sultan, which is the Chief of Chiefs of all Yafa'.

Y 622 It must not be supposed that this Sultan of the Beni Qasid is a ruler in our sense of the word. In fact, even within his family, his powers are very small. A certain aura of holiness attaches to him as an hereditary tribal head, which we will shortly examine, but the influence he wields within his own small tribe dwindles outside that tribe almost to nothing.

600 The name "Yafa'" is the name of a pagan deity, and, in the absence

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The name

is the name of a PAGAN DEITY AND IN THE ABSENCE,
Y of histories, we may take it that the confederation is pre-Islamic in date.
101 Apart from the name, the only other obviously pre-Islamic possession of
the tribe is the sacred drum, the "Tabble an Nahas," which is kept by
174 the Beni Qasid and which is accorded sacred honours by the tribe of Yafa'
778 only. It is possible that before Islam the Beni Qasid were the keepers of
622 the drum, and I am going to suggest that the present Sultans of Yafa' are
in reality Priest-Chiefs, whose functions as such have ceased with the introduction of a new religion, although their hereditary position remains as
heads of the people who once worshipped Yafa'.

H Let us examine another confederation of tribes. About sixty miles
101 north of Aden live the Qateibi tribe, surrounded by the confederation of
● 619 the Ja'ud. At first sight the tribes here seem to be disorganized and un-
622 related, but careful study of dialect, of local stories, of the Qasidas or epic poems, and of such things as star lore and magical beliefs, shows that these tribes are closely allied in thought, dialect and custom and form a true confederation, the organization of which becomes clear in times of danger. Of this confederation the Qateibi are the central tribe, and their sheikhly family is the Akhram, from which the Qateibi Sheikh is elected. As was shown in 1904, a Qateibi Sheikh with a strong personality can have considerable influence on the whole confederation, but he is not
H expected to rule, as we understand the word, even within his own family.

619 With the strong 'Aulaqi Confederation we find a more complicated
organization, but a similar one. Ma'an is here the central tribe, in all
[623] probability the ancient Ma'an of the inscriptions, a pre-Sabian kingdom of
174 South Arabia. Ancient Ma'an was ruled by a "Grand Council," as we
622 find from the inscriptions, and this system still exists to-day.

The 'Aulaqi Confederation is divided into three parts—the Upper and Lower sub-Confederations of attached tribes and the tribe of Ma'an—and each of these three is ruled by a Chief of the tribe of Ma'an, elected by Ma'an only. Again we have the sheikhly family within the central tribe, surrounded by the attached tribes of the confederation. Again the name, but this time it is the name of the central tribe, is pre-Islamic. If we look
[671] for further proof that the confederation is of pre-Islamic origin, we find
an ancient legal system—that of the Manaqid, which I have already
H described—strongly attached to it.

619 We could continue to find examples of the organization from other confederations, but these three will suffice. The basis of the organization is clear: there is a central tribe containing a sheikhly family, forming the centre of a confederation of tribes.

H How did such an organization evolve? How is it that Chiefs, elected
174 according to ancient custom, are not expected to rule their electors?
Y What is the origin of such Chiefs, and of the sheikhly families from
which they come? Our answers must be mainly guesswork, but we may
643 well begin by seeing some of the conditions under which an Imam of Sana'a is elected, for I think they point the way to our understanding of the whole problem.

The first condition is that the Imam must be whole in body. No Imam may be elected if he limps, is blind in one or both eyes, has a stammer, squints, is a leper or has any other physical disabilities. If, once

in those tribes where the rule of public opinion under a figurehead, who 000
nevertheless can influence that opinion, approaches so much to a child's
picture of our own. That problem I leave to the administrators.

Confederations under hereditary Chiefs in the Protectorate are in all 619
cases in process of disintegration. It is, as one might expect, most marked 182
on the borders of the confederations. As an instance, the tribes of
Dathina belong properly to the 'Aulaqi Confederation. So do the Thula'
tribes. We find, however, that to-day the 'Aulaqi Sultan of Nisab, who
should be the head of the Upper Confederation of tribes, is reluctant to
claim his headship over Dathina, and because of his reluctance the Thula'
triibes, led by the Shamsi, have defied the authority of the Sultan and have
closed the important road through their country to try and force the
Sultan to assert himself. Land ownership in Dathina is almost more 421
complicated than in most places in the Protectorate.

As a general rule a man may sell his land within the tribe. To sell 427
land outside the tribe, the general consent of the whole tribe is necessary.
It is particularly on tribal borders that one finds the land in the possession 565
of Raya, non-tribesman class, peasant farmers, who work the land for 792
wages. Where these farm land for a saint their position is fairly pro- 651
tected, but where their land lies on a disputed boundary and is the pro-
perty of one of the disputants, their position is uncomfortable in the 619
extreme. They are frequently pressed both by bribes and threats to affirm
and change their landlord, and their position is the cause of endless argu-
ment and feud. As an instance, the land in Wadi Tuwana belongs to
the Seyyids of Jebel Dhubiyat, who pay certain taxes for the overlordship
of the Jebel to the Amir of Dhala'. The Seyyids have also a treaty with
the Qateibi tribe to protect their lands in Tuwana, and the Qateibis dis-
pute the right of the Amir to take any taxes at all from the Seyyids, who,
they declare, should be tax free because of their holiness. If the Amir
sends troops or envoys to Tuwana the Qateibis at once move there also,
and a strained situation results. It results on the only motor-track between
Aden and Dhala', which is used by the Amir and not by the Qateibis,
who also thrive on strained situations, while the Amir does not. As a
consequence, the Raya of Tuwana are practically independent and all
tribal boundaries in the area are permanently in dispute. This situation
is fairly typical of all inter-tribal boundaries in the territory, while in some
parts these may be complicated by water problems as well. In the absence
of courts which can uphold their judgments, I can see only a continued 672
disintegration of the confederations from their borders towards their 182
centres.

I do not favour the flashlight anthropological view whereby a people
is shown at one moment of time and no trouble is taken to find out how
they have reached their present stage of civilization or whether they are on
the up or down grade. It is clear that these confederations are on the 182
down grade and have been so for many centuries, ever since the kingdoms 628
broke up, which in itself was doubtless a slow process. A main con-
tributory cause of their disintegration is the blood fued, and there is little 411
doubt that the grave social condition which has been reached in much of
the territory comes from the uncheckable expansion of these feuds due to 436

702 taking into consideration rations and clothing, is good money in the
701 Hadhramaut, and is sufficient for a soldier's tobacco and personal needs
and to maintain a wife and family. Unlike his British counterpart, he
does not have to undergo a rigid medical examination, nor is he likely to
suffer from the dentist, but if he should fall ill he is treated by the unit
medical orderly or a civilian doctor, and provision is made for his admittance
to the civil hospital in Mukalla if need arises.

712 At the end of recruit training a soldier will be sent to one of the posts
701 in the interior, and here the discipline and character-training already
undergone will be continued. Some of these posts are sited where desert
tracks cross, others near disputed wells or in areas where the tribes have
[342] proved recalcitrant. Sometimes local houses are requisitioned, and as
Hadhrami architecture derives from the need for security these high,
small-based, mud-brick houses are not unlike forts in themselves. In
other localities proper small-scale forts have been built, square in shape
and enclosing a well in the courtyard, resembling the smaller Palestine
police posts or Arab Legion forts. Usually built with towers at two
diagonally opposite corners, they have an imposing entrance gate, store-rooms
and sleeping quarters below, and above two rooms and a balcony
encircling the fort. In commanding position, they would fill admirably
the requirements of a producer of the *Beau Geste* type of film. From their
posts the H.B.L. patrol on foot, perform guard duties, and if necessary
provide escorts. Life in an outpost may appear dull, but reliefs are
[212] regular, and in his spare time a soldier is wise to learn to read and write,
as without these accomplishments he is debarred from promotion above
the rank of corporal. Any day a row of four or five soldiers may be
observed at the unusual task of laborious reading or writing under the
guidance of an officer or N.C.O.

701 Generally the presence of soldiers in an area has a deterrent effect on
721 any potential law-breakers or tribal raiders, and by mixing with the local
Bedouin, and by reason of being themselves Bedouin, they do much to
assist Government by explanation and advice. When trouble does occur,
minor operations may have to be undertaken to deal with the offenders.
During these infrequent periods the soldier receives his best training, and
the prospect of more active duty always appeals to him. Although a
natural fighter in his own type of warfare and country, the Bedouin is no
match for his brother in the H.B.L., who has the advantage of superior
leadership, better weapons, and a plentiful supply of ammunition. The
expenditure of rounds, which do not have to be accounted for individually,
[619] is one of the soldier's greatest joys and entertainments. It may be wondered,
if, on occasion, men enlisted from tribes which are hostile to each
other carry this enmity with them into the force. Such is not the case,
and once in the army they seem to lose their civilian opinions and prejudices
and to forget past feuds. However, care is taken that soldiers of a
tribe against which force is used are not employed on that task.

702 Militarily speaking, the Hadhrami Bedouin soldier is quick at drill,
and, as practically all of them are born with a rifle in their hands, weapon
training, even with light machine-guns, comes easily to them. They are
not, however, such good shots as might be expected and have a universal
Tendency to fire high.

180 1933. In these last eighteen months however, and particularly during the
last winter, the number of visitors, official and otherwise, runs into over one
hundred, in fact, into several hundreds if naval visitors and tourists on the
coast are included, for Mukalla has recently had the fresh experience of
seeing bus loads of tourists from steamers driving through its street.

628 The more frequent and more intensive incursion of European visitors is
484 of course in itself a great contrast with the recent past, but I think that the
486 contrast which most strikes visitors who have returned to the country in the
past year is the comparatively peaceful conditions which now prevail. Little
more than a year ago every Badawin and tribesman in the country carried
his rifle with him, even to walk across the street. Blood feuds were widespread,
and even harmless travellers of the unarmed classes were at times likely to
lose not only their property but their lives. Travellers by motor car had to
take with them an escort when passing from village to village. In places
there were extensive systems of trenches to pass from the villages to the
fields, and I know of people who have spent as much as twenty years without
getting beyond their own doors.

411 Now however all this has passed and it is comparatively rarely that you see
a tribesman carrying a rifle, indeed many of them do not even carry the
jambiyas or curved daggers which are almost as much a part of their dress as
100 a walking-stick was of ours. How all this has come to pass is more a matter
of the history of the Hadhramaut than its geography, but I should simply
like to say that it was largely through the will of the people who have a genuine
desire for peace and for the following of peaceful pursuits.

● 619 This new peace has resulted in a much greater contact between tribes
494 and between different parts of the country and has made possible a great
493 extension in communications. Eighteen months ago there were about half
a dozen motors on the coast and about sixty in the interior, carried up by
camels. By the completion of the Al Kaf road Tarim has been linked with
Shihr and passenger-carrying lorries ply almost daily between the coast and
the interior. When I left the country a couple of months ago there were at
least two hundred motor vehicles in it and every ship was bringing one or
two. Many more car tracks have been made and cars now go to almost all
parts of the Hadhramaut, westwards to Al 'Abr and eastwards to As Som as
653 well as up or down branch wadis. The Mukalla Government is also constructing
another remarkably good motor road to the Hadhramaut which is
being built northwards from Mukalla and southwards from Du'an. Something
over 20 miles of the former and 10 of the latter had been completed
when I left; about 60 miles remains to be done, of which the greater part is
over the flat *jols* and offers no particular difficulties of construction. Starting
from Mukalla you can now motor at least 300 miles in the Hadhramaut
without recrossing your tracks, and there are over 500 miles of tracks
altogether.

508 The possibilities of air transport have also been greatly improved. There
were, eighteen months ago, eight landing-grounds in the five Sultanates in
the eastern part of the Protectorate of which only three, Mukalla, Shibam,
and Qishn, were used at all frequently. New landing-grounds have been
constructed at Tarim, Seiyun, Hureidha, Al 'Abr, 'Azzan, Balhaf, Risib,

184
438 passes Gheil Ba Wazir, a well-built walled town and the headquarters of the
[463 Hamumi tobacco-growing industry. The most skilful diggers of wells and
312] irrigation channels and tunnels come from this place and the system of water which irrigates the tobacco plantations is extremely thorough.

361 Shihr is an ancient town. Its present walls are not old but there has been
438 a town on this site for at least eight hundred or nine hundred years, and the
529 principal coastal town of the neighbourhood has been hereabouts for a great deal longer. Mukalla of course is much newer. Shihr is an important fishing centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making are minor but locally important industries. About 7 miles from Shihr is Tubala which has been built on a hill over sulphurous springs. This place has won local renown for its sulphur baths and quite a number of rheumatic sufferers have visited it. Hami, farther along the coast, has an even larger number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather prematurely considered the positions of the Pump Room and Concert Hall in the Spa Gardens. In view of the progressive ideas of His Highness and the Seiyids in the interior, the provision of a few hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the
[504] principal market for the whole of the eastern Hadhramaut, including all the Kathiri country, and its imports by sea are very considerable, although it is worse off for harbour facilities than Mukalla, as it is nothing but an open roadstead and has no jetties; but apart from the local Aden steamers even ocean-going steamers call there as well as at Mukalla.

619 Most of the carrying trade is in the hands of the great Hamumi tribe,
438 which has no real villages of its own and extremely few dwelling-houses, but which owns a very large number of camels. The chief of the tribe also owns a great quantity of date palms in different parts of the Hamumi country. I have recently done a considerable amount of flying over Hamumi country which extends over about 3000 square miles and is now well known to the Royal Air Force.

487 When we first went up the road to Tarim in November 1936 the car road
101 was of course not completed and some 20 miles northwards from Shihr
438 there was a gap which had to be traversed by donkey through Ma'adi, the
142 country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan
[244] Tanbulis are allied to the Hamumis and are nicknamed Tanbuli because they are the only people in the whole of the Protectorate who grow betel nut and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis, for as a whole the Hamumis are fine-looking men and uncouth is a mild word to describe the general run of Ba Hasanis. Hamumis themselves have said to me that they are not human beings, and an Arab friend, when we were looking at some of the more primitive of them, said to me: "They only want tails and you would say they are monkeys." However they grow on you as I daresay monkeys do after a time, and I am now quite fond of them. When

out to meet you. Many people prefer to walk down the *'aqaba*, and in any 600 case the drivers stop at the top to tie up the brakes. I have only walked down once, and that was on the morning of the New Year. I sat for a short time at the top and it really was a most beautiful sight watching the day break over the minarets and white houses of Tarim.

"Tarim and thou desirest no more" is a local saying, and in truth I know of no happier places to live in than Tarim and Seiyun. I shall never forget our first impressions of Tarim nor I think does anybody else forget his, but the charm of these places grows with knowledge and they have a hospitable and cultured society. There is little literary learning in Mukalla or Shihr: 212 Mukalla can be difficult to live in, but Shihr is always friendly and welcoming. 538 Seiyun and Tarim are not only that, but can talk of affairs, of history, and of philosophy. The whole country is full of poets, and not only quotes the old poets but records constantly current history in *qasidas*, and that is how much of it survives. At a Shabwani dance the poets assemble and in turn compose extempore couplets, which are repeated by the choir leaders and taken up by a hundred throats.

Tarim and its rich suburb of 'Aidid, where there are several beautiful Riviera 631 villas, are of course under Kathiri rule, but they and the small village of Al [361] Ghuraf are in Tamimi country. One interesting fact about Tarim that I have learnt recently is that it contains a state within its walls. This enclosure, which contains a few houses inhabited by the Seiyids of Al Haddad, is ruled by their *mansab* under some ancient right. His subjects are completely under his jurisdiction, and even if they commit offences in the city of Tarim are not tried by the Sultan but handed over to him. The intelligentsia of Tarim call him the *Baba* (the Pope) and his state the *Fatikana*. Tarim and Seiyun both have old religious academies (*Rubats*) to which students come from considerable distances in the west of the Protectorate and from the Yemen. 874 I remember when I first passed the Tarim Rubat a long time ago there was 609 a rush to exclude the contaminating influence, and all the doors and window shutters were hastily banged. Life gets more pleasant when crowds of children and adult hangers on cease to follow you shouting *Nasrani* (Christian). When I returned to Mukalla from the interior in March 1937 one small boy did shout Nasrani, but was immediately corrected by a friend who said "*That's* not a Nasrani, that's Ingrams."

The Tamimis, who stretch several miles on the way to Seiyun, and down 619 the Wadi Maseila to below Qasm, the Tamimi capital, are a Qu'aiti tribe, so that Tarim and Al Ghuraf form islands in their territory. There are no Badu [267] sections to the Tamimis, and they all live in the wadi and emigrate largely to East Africa and the East Indies. They are however an astonishingly disunited tribe whose sections were constantly warring against each other, mostly over land questions. In this way they are a great contrast to their neighbours, the Manahil, who belong to the same Confederation, the Beni Dhanna. The Manahil are all Badus but are completely united in following their young chief 'Aidha bin Tannaf, a very fine lad of about twenty-five. I thought at first that the Manahil were not going to join in the truce, but after holding back for a little while they came and signed, and have never caused the slightest trouble, though 'Aidha had considerable difficulty in restraining

619 them from retaliation on the Sei'ar, the traditional enemies of most of the
Hadhramaut.

619 The men of the Manahil, Mahra, and those distant sections of the Kathiri
601 who live up amongst the Mahra on the confines of the desert, take their
595 mothers' names and not their fathers. Ordinarily of course Arabs call themselves
562 Hassan bin Muhammad for example, but these people say Hassan
563 bin Maryam. The Manahil and the Hamumi and some of the other tribes
are almost exclusively monogamous and the women, who in some parts are
not veiled, are extraordinarily free. A man proposes marriage to the woman
direct, and her father will say it is not his concern. Bride price is very high,
but the bride brings a lot of stock with her.

788 I have not journeyed far down the Wadi Maseila on the ground during the
last tour, though I had been invited to attend the pilgrimage to the tomb of
the Prophet Hud. However as I had not the time to go Seiyid Bubekr took
me on the first aerial pilgrimage, as he called it, and the beautiful tomb in
its picturesque surroundings crowded with a record pilgrimage presented a
great contrast to the last time my wife and I had seen it, out of season when
172 we were travelling down the wadi to Seihut. I noticed on this occasion the
ruins of an ancient town on the very edge of the *jol* above 'Einat, and I think
these are about the only ruins there are in such a situation in the Hadhramaut.

368 There is perhaps no need to say more of the big towns of the wadi, Tarim,
Seiyun, and Shibam, or of the fertile lands between them now happily all
at peace. The famous trench system of Al Ghurfa is now disused and the
town is open to traffic, so that cars no longer have to skirt perilously round its
243 walls. The whole place has been green with crops, a record millet crop last
year and a record barley crop which was being harvested when I left in April.

508 Seiyun has changed in some ways, for like Tarim it has a new landing-
701 ground used not only by the Royal Air Force but by civil machines, and in
567 the town itself I have an office—for I am also Resident Adviser to the Kathiri
Sultan—and there is a newly uniformed body called the Kathiri Armed
Constabulary recruited mainly from the Sultan's slaves. I think it is generally
known now that these so-called slaves are in fact much more independent
than many free men, but it may not be so well known that with the full agreement
and co-operation of the Sultans steps have been taken to grant freedom
368 to any slave who desires it. The camel park has been moved from beneath
the palace and there preparations are being made to lay out a small garden
surrounded by the arcade in which are the police station, the post office, and
a small dispensary.

000 Seiyid Bubekr's house which was being built when we first visited Seiyun three years ago is now finished. Its architecture is, I think I may say, not approved of by Miss Stark, as she no doubt will tell you, but it is a remarkably comfortable house, and when the family is living there a very happy house to stay in; but for some months Seiyid Bubekr's family has preferred to live in another big house of the old-fashioned kind in the town. Living in the empty Dar es Salaam, as it is called, gave me so much the feeling that my wife and I once had when we spent a day or two as the only guests in an enormous hotel in Belgium out of season that I prefer to live in the other house with Seiyid Bubekr. Many are the people who have enjoyed his kindly

hospitality in the new house during the past year, and last hot weather nothing 000
was more delightful than to sit in the swimming pool in the evening and listen
to the strains of the B.B.C. Empire Orchestra. Since then the Arabic broadcasts
have started and they are extremely popular throughout the Hadhramaut, [207]
which now sets its watches by Big Ben. Bathing over, dinner would be laid on carpets by the side of the bathing pool. One rarely sits down less than twenty at meals in Seiyid Bubekr's house and very often it is forty. The average daily consumption runs into about 30 to 40 lb. of rice, three or four dozen eggs, half a dozen chickens, and one or two sheep, and several pounds of vegetables. We went up for the wedding of his daughter, and then over five thousand people were fed for three days.

Seiyun has been our principal headquarters in the wadi, and from it I
have continually visited all the neighbouring places, staying at Shibam,
Al Qatn, Henin, Qa'udha, and Hureidha. You never get to Hureidha without [609]
stopping for a meal at Diyar al Buqri, where the people are so hospitable that they have been known to fire on those who have attempted to pass in cars without stopping to have a meal. The Buqri are Nahd, and although they are settled they are still rather Badu. On my first visit they offered us a large house if we would but stay and rule the country, and it was then I learned that they had imported a first-class cook from Java in the hope of being able to entertain Europeans. Great as is the hospitality and kindness of all the Nahd, the meals at Diyar al Buqri are as fine and as varied as anything you could get anywhere. Their ideas even of afternoon tea are on the most lavish scale. I have had it with them three times and on each occasion they have produced cakes, honey, and halwa, several varieties of tinned fruit, British biscuits, and super-cream toffees.

Beyond Diyar al Buqri, as you enter the Wadi 'Amd, stands a little fort 712
with a sentry for ever gazing out. It was some time before I discovered that 619
the sentry was a dummy, a lump of clay artistically draped with a black cloth, but in recent months I notice he has fallen into disrepair. The Nahd extend down into the Wadi 'Amd almost as far as Hureidha, of which the population consists entirely of Seiyids of the Al 'Attas family and their
dependants. Here, too, I have several times stayed, and there is now a landing-ground. 080
There is no need for me to say much about Hureidha as it is here that Miss Stark, Miss Caton-Thompson and Miss Gardner have been wintering. One interesting fact about Hureidha may however be too trivial for their notice, and that is that one of the mosques has two large town clocks, one with a face 6 feet in diameter and the other 3 feet. Only the latter works, and they are of course at the top of the high minaret. But they are inside the minaret, and you have to walk up sixty or seventy steps to see the time.

Up the wadi from Hureidha is the Ja'da tribe. I have not travelled farther 619
up the wadi than Hureidha on foot, but before I went there for peace negotiations 361
my wife did the journey on camel. The wadi is thickly populated and 628
has numerous small villages which at that time were nearly all at war with 241
each other. My wife took down particulars of thirty-two major feuds going on between sections and even between houses a few yards apart. There were trench systems, similar to those at Qa'udha, leading from the houses to the fields, but owing to the disturbed conditions cultivation had suffered badly
AND THERE WAS A GENERAL DESIRE FOR PEACE IN ORDER TO GET ON WITH THE WORK IN THE FIELDS.

880 and there was a general desire for peace in order to get on with the work in the fields.

880 My wife was accompanied by Seiyid 'Alawi al 'Attas and Jemila, a devoted maid servant of the family, who perched precariously on the back of my wife's camel singing Badawin war songs. My wife learnt some of them and they proceeded up the wadi singing duets. Besides being an amusing companion Jemila was a very useful one, for she proved an excellent lady's maid and a masseuse as well. Seiyid 'Alawi has married a tribeswoman, so the party stayed at Zeila in the house of his brother-in-law, one of the principal Ja'da chiefs. Like many Ja'dis their host had been to Java, but the only sign of his travels was a bicycle which he had brought back with him and which he said he
619 preferred to a camel. From Zeila they rode through many small villages to
754 'Anaq belonging to the Al ash Shaibi, who are credited with possessing the Evil
361 Eye and consequently shunned as much as possible. Seiyid 'Alawi thought
342 it prudent not to mount his camel till the village had been left well behind,
778 in case he was made to fall off by some evilly disposed person. They spent a night at 'Amd, which is almost at the end of Ja'da territory, for a little farther up the wadi the Madhi tribe have their habitat. All the villages in the wadi are much alike with a few three- and four-storeyed houses set amongst smaller ones, and most of them have well-built tanks for catching rain-water. Particularly in the left bank there are many dug-out caves, largely used now for habitation and grain stores. Miss Caton-Thompson says that these were probably all Himyaritic tombs. I think some cave dwellers she met were rather put out when she told them they were living in tombs. Many of the Al 'Attas family, who have much influence over the Ja'dis, have been canonized and their domed tombs are objects of veneration in several villages. My
880 wife's appearance was taken for granted at 'Amd, where she spent a night with women who had been to Java and had seen European women before. They had brought back a few momentos of their travels and impelled by the same spirit that makes us hang Eastern curios on our walls they had hung up a pair of cheap European high-heeled slippers for the admiration of their untravelled friends.

172 From 'Amd they returned down the wadi following the left bank and passed
578 many ruins, most of which covered low spurs jutting out from the cliffs. At Husn Ba Qasm there are ruins known as 'Adiya Qudha'a which may indicate the site of what was once the principal town in the wadi, as in the days before Islam it was called Wadi Qudha'a. Near the large village of Batch they passed the time of day with a man who spoke to them from a second-storey window of his house as he dared not go out, for he was carrying on single-handed a war with all his neighbours. Like many others with whom my wife talked he asked for peace. Another had said "We want peace, we're sick of fighting. A man works in his fields and is shot dead—what's the use of it?" And another stopped them and said: "A country without a government is not a country. Bring us peace and settled government."

361 Returning to Shibam, which is of course the principal Qu'aiti town of the
101 interior, there is west of it past Al Qatn and as far as the junction of the Wadi Du'an a bloc of Yafa'is, with a few Kathiris surviving in such places as Ajlanis on the junction itself and also in the Wadi 'Amd. These Yafa'is have been

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settled here for several centuries, for as far back as the beginning of the 361
sixteenth century Bedr Bu Tuweirak, the well-known Sultan of the Kathiris, 101
whose chain armour and shield has recently been found by the Kathiri Sultan
in the palace at Seiyun, imported Yafa'is together with Zeidis from the Yemen
and Turks as mercenaries. In course of time the Qu'aiti dynasty arose from
these mercenaries and became the principal power in the country. So long
have they been settled here that they are now genuine Hadhramis, and like
the rest of the Hadhrami tribes are strongly in favour of the present peaceful
arrangements. These settled Yafa'is are known as Thelud to distinguish
them from the Gharib, the foreign Yafa'is, who still come from the Yafa'
mountains in the western part of the Protectorate and serve a while as soldiers.
It is among these latter Yafa'is that those who oppose the peace are found; for
they are great usurers and have for long made a living from oppression of the
poorer classes; and they realize that with the establishment of good order and
justice they will not have the same chances in the future.

Al Qatn is about the farthest west that there is extensive cultivation, and 311
it was a marvellous sight last May to see the whole width of the wide wadi 619
green from side to side. Beyond the Yafa'is westward are the Nahd who
extend practically to Al 'Abr. They live entirely in the wadi and in the eastern [233]
part of their territory are settled; and in the western, where there is little but
sand, are Badus keeping flocks. Their capital is Qa'udha where lives Hakim 622
Mbaruk, the very fine old chief with a wide and enviable reputation for dispensing 701
real justice. The Nahd are a well-built tribe and the elders, of whom 728
there are many, have enormous bellies and resonant voices. From the Nahd
we have recruited fine young men for the Qu'aiti Sultan's new camel-lancer
bodyguard, and very well they look in their scarlet and blue uniforms. I
shall never forget the day when the Nahd signed the peace treaty. They
had lived in trenches and imprisoned in their houses for years and they all
came out at once and there were many reunions.

North of the Nahd in the steppes between the wadi and the Rub' al Khali 619
is the country of the Sei'ar tribe. We travelled into their territory in 1934 721
and at the beginning of 1937 when I was travelling round obtaining signatories 728
to the peace treaty, practically every Hadhramaut tribe, asking who
had signed and with whom they would be able to consider themselves at
peace, ended up by asking "And the Sei'ar?" I do not think there was a
single tribe in the Hadhramaut among whom the Sei'ar had not looted or
killed, and their reputation is generally bad throughout Southern Arabia,
for they are cowardly folk and are fonder of stealing by night and murdering
by treachery than by taking and killing in fair fight. Some of the Sei'ar signed
the truce straight away, but others later on in the year looted over forty
camels from the Manahil, and public opinion demanded that something
should be done about it. Arising out of this matter the whole of the Sei'ar
country was explored from the air and by this means we were able in three
or four reconnaissances to discover the lay-out of their country and incidentally
to examine the northern limit of the steppe and the desert.

I accompanied all these reconnaissances, of which the first were made in 000
October last year. So that we might have something we knew to start with,
we followed first of all the route which my wife and I had taken before. From

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484 and we were in country with which there had been practically no contact
It must really have been alarming to the Badawin: a noisy party in lorries,
which they had not seen before, and ourselves in cars, shouting directions to
[486] each other in the night and firing Verey lights to show each other the way;
but the Badawin materialized out of the darkness, most surprisingly without
rifles, directed us time and again on our way, and pushed our cars out of
the sand.

680 After Thukmein, which we left about half-past eleven, we had no great
difficulty in moving on as the moon was up. We drove on for some hours
and then stopped to let the rest of the party come up. It was bitterly cold and
the keen wind cut through us as we huddled together trying to sleep on the
sand, but we did sleep and woke to a marvellous dawn. The sunset of the
night before, the brilliant moon, and the sunrise are three enduring memories
of that night.

The four flat-topped hills of Al 'Abr lay about 10 miles ahead of us, and
although only one of the lorries had come on, the other having had one of its
many breakdowns, we decided to go on. It was marvellous hard sand on
which a speed of fifty was easy and we had quickly left the lorry behind.
We made our way into the wadi bed, myself acting as guide as I was the only
one who knew the country even from the air. There were one or two Bureiki
Sheikhs about with camels, and rather reluctantly they told us that the
'Abdulla bin 'Aun were also there with the camels. A few minutes' driving
up the hard wadi brought us to the ruins of the fort, said by the Al 'Abdulla
bin 'Aun to have been built by them.

619 The dozen or so Badawin round the well looked extremely surprised when
[291] the car drew up. I suppose they were hardly awake, as the morning was still
chilly and they were all wearing their sheepskin coats. A few Bureiki Sheikhs
came down and bade us welcome. All the rest of the Badawin claimed to
belong to every tribe except the 'Abdulla bin 'Aun. Some said they were
Sheikhs, some claimed to be Daham, a Yemeni tribe, and some Nahd, but
there were a good many shifty looks and in the course of the morning we
sorted out nine who had given themselves away and who finally admitted to
belonging to this raiding section. There are only forty-three males all told
of the 'Abdulla bin 'Aun, but from the amount of trouble they had given in
619 the past it was well worth getting them under control. They have no houses
361 or settled habitation and are about the only people of the Hadhramaut who
342 have goatskin tents. They are part of the Al Hatim, but Bin Mulhi, their
chief, says he has no control over them and the Sei'ar themselves were delighted
when we took hostages from them and put in a garrison, whose function is
to protect the travellers and not to interfere in other ways.

Presently the lorries came up and I installed the wireless and settled the
342 garrison into temporary quarters. There was nothing at Al 'Abr except the
724 ruined fort of which only one wall still stood, a small stone *murabba'a*, one of
the dark cube-shaped shelters used by travellers all over the Hadhramaut,
and a hut built of branches of trees and grass of which there was a great
profusion. There was also a new *weli's* tomb decorated with ibex horns, and
one of the Bureiki Sheikhs took us there and slapping the tomb addressed its
690 lately canonized occupant and introduced us. We put the garrison into the

Hamumi tribesmen at Shihr

[412]

Crossbows in Wadi 'Amd

Wahidi tribesmen at 'Azzan [FACING P. 306(A)]

18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

IT IS A CURIOSITY OF DUʿAN THAT ALL WOMEN DRESS
291 alike in long black dresses with coloured patches inserted in front and orange
301 scarves over their heads. They are, too, the only women who affect nose rings similar to those usually worn on the fingers. Very few of them have ever left their valley, but many of them bemoaned the absence of husbands who frequently left them for years at a time.

١٢٥ The Seiyids lent her a magnificent white donkey to go on to Sif where we had stayed before, and the following day she was met by a friend and a car just before reaching Meshhed. Thence she rejoined me in Seiyun.

From Du'an Mr. Figgis and I flew across to 'Azzan over the upper reaches of the Wadi Hajr, which like the Wadi Maseila has perennial water nearly all its length. I had been to 'Azzan before, but this visit was very short, as the machine crashed on the landing-ground. It was a very artistic crash, and in Air Force parlance a complete write-off. Luckily none of the three of us in the machine were in the least hurt and the crash was far more alarming for Mr. Figgis and his pilot still up above, as it was some time before we found a comfortable way of climbing out of the ruins. I hope that in every crash I have I shall have as skilful a pilot as on that occasion. The crash was due to misguided zeal of the locals, for it was their own home-made landing-ground and they had raked up all the stones off the ground into a ridge along its edge, and it was this we hit as we landed. As ours was the machine with the wireless in it we swapped over into the other, which had landed safely, and flew back to Mukalla to organize assistance.

361 'Azzan is the capital of the Balhaf Sultan and is most picturesquely situated
609 on a citadel rock by the side of the wadi. I was given a great reception on my
411 first visit there with the firing of rifles and war whooping, which is much more a feature of welcomes in the Western Aden Protectorate than in the Eastern. As we walked from the landing-ground to the village the Artillery, a fine old bronze gun marked "A. Wilson. Cossipore. 1841," was brought into play. Our path led below it and it was really rather alarming, because with each discharge a shower of burning shirts and other old clothes, which had been used as wadding, was fired over us.

411 'Azzan is the only place where I have seen spears surviving, though my wife
435 saw them in the Wadi 'Amd. One or two aged warriors came out with spears which they shook in martial fashion, threw into the air and caught again. Quite a number of old weapons survive in the Hadhramaut, for my wife also saw crossbows in the Wadi 'Amd and there are more of the old matchlocks in the country, some of them still in use, than in any other part of the Protectorate. The Hadhramaut seems to have turned over to modern weapons much more recently than the Western Protectorate, for most of the rifles, modern weapons, have wooden butts covered with goatskin fastened over them to take the recoil, a precaution far more necessary with matchlocks. It is worth recording perhaps that there is a heavy slump in the price of firearms. The ordinary Badawin rifle can be bought for as little as eight dollars with some ammunition thrown in, and the most modern rifles of continental manufacture, which eighteen months ago fetched an easy six hundred or more dollars when brought in from the Yemen, are now not bought at all and offers have been made of them for as little as fifty dollars.

619 The atmosphere of the Balhaf court is completely tribal; much more like
162

that of the Sultanates of the West, though I was interested to find that there 619
was a small Jewish community, and this is the nearest that any Jews have got 162
to the Hadhramaut. The Balhaf Sultan, an intelligent young man whom I 110
have known for a long time, came to see me in Seiyun and asked us to help in extending peaceful arrangements to his country. Though most of the sections have signed the truce the situation is still far from settled, as Miss Stark, who arrived at 'Azzan from the Wadi 'Amd shortly after my first visit, will tell.

A short distance down the Wadi Meifa'a from 'Azzan are the ruins of 172
Naqab al Hajar described by Wellstead a hundred years ago. This is Meepha Metropolis. I have only seen the ruins from the air, though Miss Stark has recently visited them. There are inscriptions also at Husn Gharab on the coast which Mr. Martens, one of this winter's visitors, has recently seen. He too was well received.

Bir 'Ali is the other Wahidi Sultanate and, though the old Sultan has no 622
claim to rule outside his wedge-shaped little walled town, he is unfortunately 578
at present unwilling to compose his long-standing differences with the Balhaf and 'Azzan relatives, which makes settlement more difficult. I have lately had both Sultans in Mukalla and tried to get them to bury the hatchet.

I have had little opportunity in this last tour to do more for the Mahras 080
than visit Qishn, their capital, occasionally, and Socotra I have not visited since 1935. It may perhaps be remembered that the Bin Zueidi section of the Mahras did not exactly welcome us when we arrived at the coast through the Wadi Maseila in 1934, and a couple of months ago for the first time the Mahras asked for intervention in their internal affairs, as the Zueidi tyranny in Seihut had become acute. We are now trying in the normal political way of advice and exhortation to induce them to cease their exactions on unarmed merchants and peaceful citizens in a town in which they have no lawful concern, and I paid my last visit to Qishn a day or two before I left Mukalla.

I had intended to visit Gheidha, the most eastern landing-ground in the Aden Protectorate, but we did not get so far and made a landing at Haswein just west of Cape Fartak. The inhabitants said it was the first time that Europeans had been there, though they called me by my name as soon as I
stepped out of the machine. These coastal Mahras are a peaceful folk engaging 226
mostly in fishing, and they have pleasant breeze-swept villages of a simple 361
style of architecture, unlike the Hadhramaut but which reminded Mr. Figgis, 342
who was with me, very much of the Arab dwellings in Northern Nigeria.
I do not believe we could really have been the first Europeans to visit the 000
place as there is quite an adequate account of it in the Red Sea Pilot, perhaps derived from a visit of Captain Haines in the *Palinurus* over a hundred years ago. Perhaps too there had been a much earlier European visitor, for authorities on classical geography usually identify Ras Fartak, Cape Syragrus, the Boar's Head, as the point from which Hippolus set forth in about A.D. 45 when he discovered the changes of the monsoons. I have long had a wish to put up on this majestic cape of Fartak a simple obelisk with the inscription, a quotation from the *Periplus*, "Hippolus discovered the changes of the

133 ocean escarpment, but in the Hadhramaut they intrude for over 120 miles to the northwards. Beyond them and between them and the southern edge of the sands is a wedge-shaped plain narrowing westwards and falling from south to north and from west to east. The edge of the sands at Mugshin is about 490 ft., at Shisur about 935 ft., at Shuait 950 ft., and to the west not improbably rising to 2,000 ft. or more in the neighbourhood of the Najran. This plain is crossed by dry wadi beds, or what Burton calls "fiumura." They take their rise in ravines deeply eroded in the limestone of the mountains and they become more shallow as they run northwards, until, as they approach the sands, they are almost indistinguishable from the steppe in which they are merely shallow depressions marked here and there by scrub. These wadis [132] are the arteries of approach for Badus journeying from the mountains northwards. They are evidence of a very different climate from what now prevails, the deep gorges are doubtless the result of torrential rain action. To-day the country is extremely arid, and rainfall is slight or negligible.

Arabia is said never to have had an ice age, so that when the territories of the higher latitudes of the Northern Hemisphere lay beneath an ice cap, Arabia must have enjoyed a pluvial period, and it is from this time that these great gorges running northwards on the desert side of the South Arabia escarpment possibly date. I picked up many fossils on the edge of the sands, which must have been washed down in bygone ages. These were of limestone formation and have all been identified as belonging to the Middle Eocene period. The tradition of ancient trade routes across what is now almost a prohibitive barrier of sands, should not therefore be dismissed as unreasonable: it may connote that a very early civilization 172 existed in this region. Indeed caravan tracks of great antiquity were pointed out to me in 138 lat. 18° 30′, long. 52° on the very edge of the sands and leading on a bearing of 325° into what is now a drought-stricken waste of sands. The Badus called this "the road to Ubar," a town which they say lies buried, according to their tradition, beneath the sands that are ever encroaching southwards. Whether the words "Ubar" and "Ophir" have any sort of connection it is impossible to say, but the alleged site of this buried city is on a direct line from the frankincense country of Dhufar to the most probable site of Gerrha on the Persian Gulf, and to Petra in Nabathaea, the great marts of the classical geographers.

[171] Other archæological remains are the old ruined townships of the plain of Dhufar and the trilith monuments I discovered in the frankincense country just over the Divide.[1] The former would appear to preserve a link with ancient Abyssinia, for the characteristic architectural feature is a monolithic column which, according to Bent, is common to that area, but is nowhere found being made to-day in Arabia. As regards the significance of the trilith monument, accurate memory of it has faded from the tribal mind. This brings us to the inhabitants themselves.

101 The nomadic tribes living in the Southern Steppe are Bait Kathir, elements of the Mahra,
619 Manahil, Awamir, Sa'ar and Mashai (Bal'Ubaid). In the mountains in northern Hadhramaut
000 and the hinterland of Aden are two other interesting types, Hamumi and Yafi. With the

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[1] For a detailed account see "Among Some Unknown Tribes of South Arabia," *Journ. Roy. Anthrop. Inst.*, vol. xiv, 1921, pp. 107 *seq.*

21; Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

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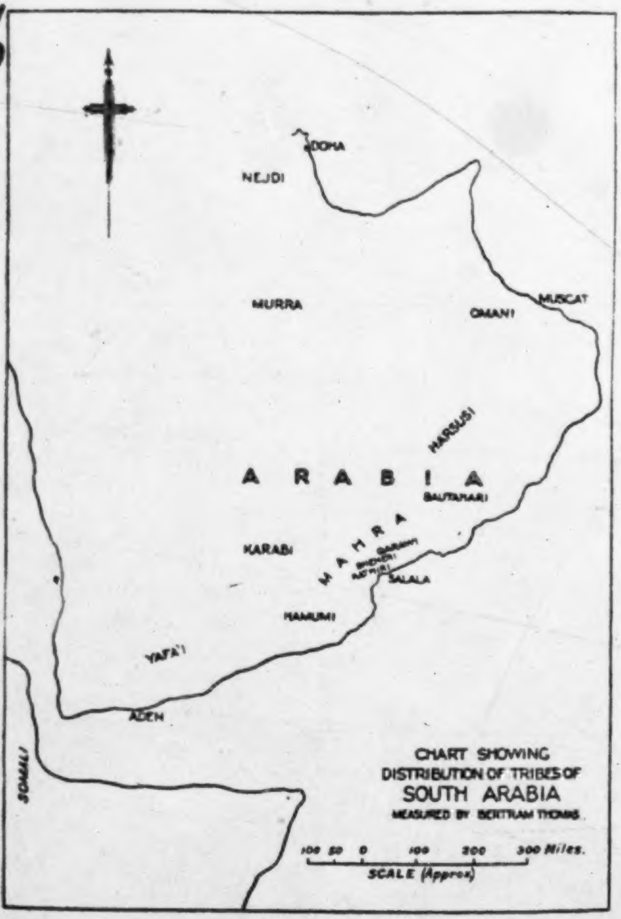
619


DOHA
NEJDI
MURRA
OMANI
MUSCAT
HARSUSI
A R A B I A
BAUTAHARI
KARABI
M A H R A
QARAWI
SHEHERI
KATHIRI
SALALA
HAMUMI
YAFA'I
ADEN
SOMALI
CHART SHOWING
DISTRIBUTION OF TRIBES OF
SOUTH ARABIA
MEASURED BY BERTRAM THOMAS
100 50 0 100 200 300 Miles.
SCALE (Approx)

MAP.
(By courtesy of Messrs. Jonathan Cape.)

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

With the

191 exception of the Mahra all[1] these tribes speak Arabic and Arabic alone, and yet some are types
141 clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you ?" by a native, who was conscious that I was of a different race from himself.

144 Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows :—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

101 But I am concerned here with a group of non-Arabic speaking tribes more distant in habit
361 of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South
619 where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthāra and Harasīs should be added Barahama, Bil Haf, Afar, and Bit Istait (Bait ash Shaikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasīs and Afar and the fishing tribe of Bautāhara, the remainder form a *bloc* of settled mountain society with a common and a unique culture.

191 The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasīs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather nondescript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

291 The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder ; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about
301 shoulders and neck ; they are mostly unveiled. The use of indigo for smearing their bodies
302 and impregnating their clothes is common to both sexes. It gives their faces a purple hue.
177 There is a local dye from a tree called *huwair*, but much of the indigo comes from India.

1 [Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

exceeding 40 cows, 20 cows are the limit, may be a camel and a few sheep as well. In the case 782 of a poor man, perhaps a single cow or sheep. Two cows are slaughtered near the grave of 556 the deceased on the day of burial (*i.e.* death generally), if overnight, a third cow. Two nights are allowed to pass and on the third night a cow is slaughtered. This is called *khutum.* A further period elapses varying according to the economic condition of the deceased's relatives. It may be so little as a fortnight or so much as three months when the big sacrifice takes place, may be of 10, 15 or 20 cows respresenting half of the deceased man's herds. This is called *yom el nahaira.* Both *khutum* and *nahaira* are performed at the place where the man lived and not upon his grave. More cows will be sacrificed by relatives and friends of the deceased towards whose families in his lifetime he has acted similarly. This vast slaughter attracts the whole neighbourhood and the sectional tribe of the dead man divide up the flesh for themselves, and go away under their great burdens. Visitors from other tribes have no such rights, but partake of the feast of cooked meat for which one cow will have been roasted for the occasion.

There is a widespread belief in *Subiro, i.e.* spirits of the departed and their power for good 769 and evil. In the Wadi Rizat I came upon scraps of food and tobacco in the pool beneath 776 where the spring comes gushing out of a cavern. The locals emerge at night to throw morsels on the ground or into the pool shouting, "We are your sons and your daughters—don't harm us. Be awake so that we are not harmed by *Jins* (human kind) or *Jinns.*"

Nughush they call this casting of bread upon the waters. In theory these spirits brood over running water only: they are amenable to kind treatment and treat mankind in the same way that they are treated by mankind.

The people of Jurbaib, lower down, sacrifice a cow before the harvest after it has made a 782 circuit of the crops—its blood being drained into the irrigation ducts. Bits of its flesh are 769 cast amongst the growing grass.

This spring of Rizat was in old days the subject of a notorious government case. Bait 312 Zaiyan, a section of the Shahara, claimed the exclusive right to practise *nughush* in it. The [619] Qara overlords who wished to share in the benefits of ghostly grace demanded to go "fifty-fifty" in the sacrifice. The government wali, in order to make government itself a partner in the scheme and share in the crops of the plains, decided that both parties would receive exactly equal quantities of food from government so that there should be no cheating. But in later years the slave soldiers of government, becoming overbearing in their treatment of Bait Zaiyan, the latter called upon the departed spirits of their forefathers who promptly made the water run up hill, so that the crops in the plains withered and died, whereupon government's share lapsed.

Cases of virtue held to be latent in certain dying animals I met with on several occasions. 825 The highly valued contents of the antelope's bladder for man, and its stomach for camels, 789 may be purely a rational custom, but that cannot be said of a raven I had shot. While it lay dying a Badu asked for its heart, which he proposed thus to eat raw and palpitating. This 754 was, he said, a protection to his own heart from evil influence, its bile also which he proposed mixing with kohl with which to annoint his eyelids. The Shahari who killed my biggest cobra,

5:Gt. Brit.. Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM21

the development of agriculture and irrigation in Abyan has been much 2421 appreciated.

During the latter part of 1947 it was possible to station a Political Officer in the Abyan and Ahwar areas. His presence and the benefit of increased production in the area have contributed to the appreciable success of the Abyan experiment during the year.

EASTERN ADEN PROTECTORATE

In the Eastern Aden Protectorate considerable political activity was 665 shown by various sections of the Qu'aiti and Kathiri states. In the former, two parties were formed in March, one the National party and the other the Hadhrami party. The latter is for Hadhrami unity, in which it agrees with the Seiyid party of the Kathiri state, which also showed some liveliness at the start of the year. Later, however, the Seiyids began to concentrate less on the general question of Hadhrami unity and more on the immediate question of escaping from paying double taxation. Several committees were formed with this object and in April a deputation waited on the Resident Adviser, whose answer to them was that it was for the Qu'aiti and Kathiri states to co-operate in the matter of lightening the burden of taxation of their subjects. Later the Seiyids sent a telegraphic plea to the Governor and Secretary of State.

Meanwhile the National party remained anti-Seiyid and, on the whole, anti-unity. In April they published a manifesto of their aims on the front page of the Aden newspaper, *Fatat-al-Jezira*.

The Arab cause in Palestine continued to arouse considerable sympathy 664 in the Eastern Aden Protectorate. This came to a head in December after the United Nations Assembly had recommended partition and took the form of processions (without violence) and the opening of subscription lists. Telegrams were sent to the Secretary of State and there was a one-day strike in Mukalla and Sai'un.

In both Qu'aiti and Kathiri states democratic changes were made in 646 the administration. In the latter a State Council was formed in April 642 and met for the first time in May: it consists at present of three *ex-officio*, three official and three unofficial members. In June the Qu'aiti State Council Decree was amended to allow the representation of provincial communities with the intention of improving relations between the Government and the provinces. These communities were not previously represented.

Outstanding boundary disputes between the Qu'aiti and Kathiri 131 states remained unsettled throughout the year.

Security continued to be disturbed throughout the year in the north- 721 west on the boundaries with the Yemen and Sa'udi Arabia and to a 619 lesser extent in the Wahidi area on the boundaries of the Western Aden Protectorate. In January the Kazimis looted a caravan on its way to Habban. In March there was a big raid by the Dahm and Abida (Yemeni) on the eastern coastal area. In May the Upper Aulaqi (who owe allegiance to no one) attacked Amaqin in Wahidi; in that month also the Sei'ar

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

181 and the Kurab launched an attack on the Dahm. In September the
Dahm returned the compliment. In November the Sei'ar raided
721 Qahtan (Sa'udi Arabia). These were only the major incidents of quite
619 an eventful year on the boundaries of the Eastern Aden Protectorate.
There were other raids and attacks on caravans; little could be done with
funds and forces available but report that these had taken place.

[651] Within the Qu'aiti state things were far from peaceful. By June
721 disturbances in Wadi Hajr and Wadi Du'an had shown that the time was
619 not yet ripe for the collection of the new date-tax and it was accordingly
lifted with a noticeably beneficial effect on security. But in the same
month the Manahil tribe, apparently exasperated by tactless and overbearing
behaviour towards them of Qu'aiti officials, attacked and overran
two Qu'aiti government posts at Urr and Som, looting all their arms,
[647] ammunition and rations. The Resident Adviser was able to negotiate the
return of some of these in return for concessions. Later in the year the
Manahil went back on their word to resore the seventeen rifles taken.
Two other tribes, the Ba Qutmi and the Ba Rasheid, in the neighbourhood
of Wadi Hajr, caused the Qu'aiti Government some concern. The threat
of a light field gun induced the former to see reason in August. The
[712] difference with the Ba Rasheid however—the building of a fort which the
Qu'aiti Government considered threatened the peace—remained unsettled
620 at the end of the year. The Ba Rasheid were thought to be receiving
encouragement from the Mansab of Budha, a gentleman who considers
himself an autonomous ruler and has on several occasions gathered the
tribes and incited them against the Qu'aiti Government.

619 There was one major incident in the Kathiri state, arising from the
411 carrying of arms in Wadi Hadhramaut by members of the Ba Jari tribe,
contrary to decree. This occurred in July; though warned, the Ba
701 Jari persisted and in September a force of the Hadhrami Bedouin Legion
was sent to bring them to reason. This force arrested the ringleader,
took some 65 rifles and effected punishment of the tribe without any
fighting taking place.

000 Dr. R. B. Serjeant, a member of the staff of the School of Oriental and African Studies, arrived in March to spend a year in linguistic and other research. Dr. M. K. Serjeant, his wife, was also sent by the Red Crescent Society and carried out welfare work for women and children both in Wadi Hadhramaut and in Mukalla. In March the Netherlands Minister in Jeddah visited Hadhramaut. In April the Qu'aiti Sultan arrived from India, but returned there in October. Attempts to persuade the sultanic family of Balhaf to elect a successor continued during the year and by the end showed signs of success, the lot falling upon Nasir bin Abdullah, son of the Regent murdered some years ago.

Chapter 2: Population

161 The population of the Western Aden Protectorate is approximately 350,000 souls, all Shari'a Arabs, with the exception of about 2,000 Jews. The population of the Eastern Aden Protectorate is estimated at approximately 300,000 souls.

712 *Northern Area.* In 1950 the desert posts were completed at Minwakh, Zimakh and Al Hajr, thus linking up the northern fort system with Al Abr and Asakir, and controlling all the important water points in the area. Since the establishment of these forts there has been no raiding at all in this area, or by tribes of this area upon other tribes.

631 *Eastern Areas.* After the settlement with the Menahil in 1948 this area remained quiet, and the Mukalla Regular Army fort at Som is now accepted by the tribes of the area. Recently the Naib of Shibam met the Muqaddam of the Menahil at Elinat. This went far to heal the breach between them and Government dating from 1947 when the tribe rose and attacked Government posts.

648 *Mahra—Socotra.* The Resident Adviser paid two visits to Socotra during 1949-50, one by sea and the other by air. Among subjects discussed with the Sultan were reports of famine conditions on the Island. The Resident Adviser strongly urged the Sultan to spend more time on the mainland, and agreed to arrange a meeting later in 1951 between the Qu'aiti and the Mahra to settle a frontier dispute at Museina. The Fisheries Officer visited the Mahra coast to study fishing conditions there.

General

731 As a result of the famine in 1949, there has been a notable decrease in the numbers of camels and goats, and as a result of delayed rains in Socotra the people there have suffered a similar loss. However, 1950 was a good year for the beduin, and more young camels are to be seen load-carrying now.

691 One of the chief complaints by the Bedu has been the delay caused by magistrates when judging Bedu cases. This matter has been investigated and is being put right.

664 619 Very recently a number of chiefs from the western tribes held a meeting and put in a joint petition to Government. The three points of the petition were (*a*) a complaint against the arms-carrying ban in Wadi Du'an ; (*b*) a complaint against truck owners carrying loads which are forbidden by Government's agreement with the Bedu ; and (*c*) a request for some of their old customs to be recognised. But so firmly is the peace now established that troublesome elements who attempted to support these demands by force were overruled by the majority. The Government is taking suitable action in this matter.

648 On 25th August, 1949, Colonel J. E. H. Boustead, D.S.O., O.B.E., M.C., assumed the appointment of British Agent, Eastern Aden Protectorate, and Resident Adviser to the Hadhramaut States and to the Wahidi State of Balhaf.

000 A table of Colonial Development and Welfare Schemes is given on p. 6.

6;Gt. Brit. Colonial Office G-3 (1948) 1950 MMl Aden
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721 Saudi and Hadhrami delegates at Al Abr. Proposals were made and
648 agreed upon, but ratification by the Saudi Government was delayed.

648 In the Qu'aiti State the uneasy truce was continued while the Manahil and the Hamumi showed a tendency to break the peace as their truce
619 drew near its end in December; notably two of the Beit Ali fired on and looted a car near Gheil Umar. The truce with the Hamumi was not renewed as it was considered improper for the Qu'aiti Government to be bound by a truce with its own subjects.

578 In the area of Wadi 'Amd the murder of a chief of Al Suweidan led to a military operation against the Muqaddam of Ba Suleib, who had
721 refused to surrender the murderers (who were from his tribe). The
619 Muqaddam was killed during the assault and his town occupied. This success had a most salutary political effect throughout the whole Wadi, and it proved possible to enforce the registration of arms. As a result the Mansab of Budha, a chief of the Deiyyin tribe of evil fame, and the Muqaddam of the Bal 'Ubeid—an important confederation living west of Wadi 'Amd—submitted to Government.

000 The Kathiri and Wahidi States were quiet.

The British Agent and Resident Adviser, Mr. C. H. J. Sheppard, went on leave pending retirement in November.

The Qu'aiti Sultan returned to Mukalla from India in the spring.
[648] Sultan Nasir bin Abdullah Al Wahidi was recognised by His Majesty's Government as the Treaty Sultan of Balhaf.

Chapter 2: Population

162 The population of the Western Aden Protectorate is in the neighbourhood of 350,000, all Shafa'i Arabs, with the exception of 2,000 Jews. These figures are very approximate as no census of the population has been made. The population of the Eastern Aden Protectorate is estimated at about roughly 300,000.

Chapter 3: Occupations and Wages

463 By far the most important occupation in the Western Aden Protectorate is agriculture, involving as it does about 90 per cent of the population; other occupations are dyeing, weaving, fishing, and the preparation of hides and skins.

465 Wages vary greatly, generally from Re. 1 to Rs. 1½ for an adult or a
467 boy over 12. Working hours vary considerably—from April to October they amount to about 60 hours a week, but are considerably fewer from November to March. There are no labour organisations in the Protectorate.

Chapter 4: Public Finance and Taxation

652 The following is a summary of the Western and Eastern Aden Protectorates' expenditure for the year 1948–49 as well as some State figures for the same year.

5:Gt. Brit. . Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM21

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), 133 with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably 361 Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12: Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting 631 of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648 for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643 Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it 175 came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. 438 The population is probably about 5,000; the island is rather less than 161 100 miles from east to west and about 30 miles broad. Its interior is 133 mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital 361 is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 648 small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619 recognised by the Governor of Aden. Not all the chiefs have complete 622 control over their subjects, but since 1943 the authority of some of them

5:Gt. Brit., Colonial Office C-3 (1947) 1949 MM1 Aden Hadramaut MM2

619 has been greatly increased by the introduction of simple administrative
622 machinery. For internal security some of the chiefs have tribal guards
(paid for by His Majesty's Government as a temporary measure) under
701 the joint control of the British Agent and the chief. In 1937 the Aden
Government raised a force known as the Government Guards for police
625 duties in the Western Aden Protectorate; they are stationed inland in
fixed posts and are paid for and controlled entirely by Government.

619 The Western Aden Protectorate consists of the following tribal
634 districts:

[643] **ABDALI:** His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej,* the premier Chief of the western area. *Capital*: Lahej. 361

AMIRI: Amir Nast bin Shaif Seif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

UPPER YAFA'I CONFEDERATION: Sultan Muhammad bin Salih. *Capital*: Mahjaba. Mausatta, Sheikh Ahmed Bubakr 'Ali 'Askar and Sheikh Husein Salih Muhsin 'Askar. *Capital*: Al Qudma. Dhubi, Sheikh Abdurehman bin Salih (under age). *Regent*: Sheikh Salih Salim. *Capital*: Dhi Sura. Maflahi, Sheikh Qasim 'Abdurrahman. *Capital*: Al Jurba. Hadrami, Sheikh Muhammad Muhsin Ghalib. *Capital*: Ash Shibr.

SHAIB: Sheikh Muhammad Muqbil As Saqladi. *Capital*: Awabil.

QUTEIBI: Sheikh Hassan'Ali. *Capital*: Ath Thumeir.

ALAWI: Sheikh Salih Sayil. *Capital*: Al Qash'a.

AQRABI: Sheikh Muhammad Fadhl ba 'Abdullah. *Capital*: Bir Ahmed.

AUDHALI: Sultan Salih bin Husein. *Capital*: Lodar.

UPPER 'AULAQI: Sultan 'Awadh bin Salih bin Abdullah. *Capital*: Nisab. Sheikh Muhsin bin Farid. *Capital*: As-Said.

LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin Abdullah (under age). *Regent*: Sultan Ahmed (Sheikh) bin Ali. *Capital*: Ahwar.

BEIHAN: Sharif Salih bin Husein. *Regent*: Sharif Husein bin Ahmed. *Capital*: An Nuqub.

SUBEIHI: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the 'Atifi.

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* His Highness Sultan Sir Abdul Karim Fadhl, K.C.M.G., K.C.I.E., died on 18th June, 1947.

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the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of 631
Bir'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
for many years in protective treaty relations with His Majesty's Govern-
ment. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643
Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden
Protectorate, and the Hadhramaut is the most important and best
organised of these areas. It is bounded on the west by the Wahidi Sul-
tanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in 631
the Aden Protectorate, being bounded on the east by the Sultanate of 622
Muscat and Oman. The Sultan of Qishn and Socotra resides on the
island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. 175
The island was occupied by the East India Company in 1834, and it came 438
under British protection, together with the neighbouring Abdel Kuri 161
and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was
concluded. Socotra produces aloes, dragons' blood and ghee. The 133
population is probably about 5,000; the island is rather less than 100 miles 361
from east to west and about 30 miles broad. Its interior is mountainous,
and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu,
shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 645
small cadre of British political officers and Arab assistant political officers
under a British Agent, whose headquarters are in Aden. The political
staff who are posted to administrative districts inland advise the local
rulers on the administration of their areas, since His Majesty's Govern-
ment does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619
recognised by the Governor of Aden. Not all the chiefs have complete 701
control over their subjects, but since 1943 the authority of some of them
has been greatly increased by the introduction of simple administrative 625
machinery. For internal security some of the chiefs have Tribal Guards 624
(paid for by His Majesty's Government as a temporary measure) under
the joint control of the British Agent and the chief. In 1937 the
Aden Government raised a force known as the Government Guards
for police duties in the Western Aden Protectorate; they are stationed
inland in fixed posts and are paid for and controlled entirely by Govern-
ment.

The Western Aden Protectorate consists of the following tribal 631
districts: 361

ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, [643] Sultan of Lahej, the premier Chief of the western area. *Capital*: Lahej.

AMIRI: Amir Nasr bin Shaif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
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648 The island of Socotra was occupied by the East India Company in 1834 and came under British protection together with the neighbouring Abd Alkuri and Brothers Islands when the treaty with the Mahra Sultan of Qishn and Socotra was concluded in 1866.

Chapter 3 : Administration

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The Eastern Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Sai'un), the Mahra Sultanate of the Qishn and Socotra, the Wahidi Sultanates of Belhaf and Bir 'Ali and the Sheikhdoms of 'Irqa and Haura, all of which have been for many years in protective treaty relations with Her Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Protectorate, and the Hadhramaut is the most important and best organised of these areas. A British Agent is stationed at Mukalla who advises the Rulers of the Eastern Protectorate on matters of administration.

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The interests of the Western Protectorate are looked after similarly by a small cadre of British Political Officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since Her Majesty's Government does not administer the Protectorate directly. The tribes nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over their subjects, but since 1943 the authority of some of them has been greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards mainly (paid for by Her Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland at fixed posts and are paid for and controlled entirely by Government.

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[643]
The Protectorate consists of the following states :

WESTERN PROTECTORATE

'ABDALI : His Highness Sultan Fadhl bin 'Abdul Karim Fadhl, Sultan of Lahej until April, 1952, and thereafter His Highness Sultan 'Ali bin 'Abdul Karim, the premier chief of the Western Protectorate. Capital : Lahej.
'AMIRI : Amir Nasir bin Shaif, C.M.G. Capital : Dhala.
FADHLI : Sultan 'Abdullah bin 'Uthman. Capital : Shuqra.
LOWER YAFA'I : Sultan 'Aidrus bin Muhsin. Capital : Al Qara.
HAUSHABI : Sultan Muhammad bin Sarur. Capital : Museimir.
UPPER YAFA'I : Sultan Muhammad bin Salih. Capital : Mahjaba.

the summer thunderstorms are due. These latter are often ex- 132
tremely violent, even terrifying. Hail occasionally falls. Harvest-
ing of one crop or another goes on throughout the year—chiefly 241
bearded wheat, barley, maize, lucerne,and coffee (but the latter is less
frequent than over the Yemen border). Indigo and cotton (a very small 311
bush) are grown in the Nisāb district and grapes on the Yemen border.

In the sixth zone—the Empty Quarter or Great Red Desert—the population is pastoral and follows the grazing according to the rainfall, which is irregular and scanty. Along the principal wādis, which lead north towards the desert, there are permanent settlements and cereal crops are raised, chiefly millet, the stalks of which make useful fodder when grazing is scarce. The semi-nomadic part of the population returns to the settlements to await the next grazing-season in the desert.

In the Aden Interior as a whole the prevailing diseases are small- 164
pox, fever (especially malarial), and, to some extent, consumption.
The 'Yemen ulcer' is also common among the tribes.

POPULATION

The population of the Aden Interior (considered as a whole, and 161
including that portion known strictly as the Aden Protectorate),
settled and nomadic, may be computed at about half a million. 631
The district is composed of a number of Tribal Confederations or
Sultanates, some lying within the limits of the Protectorate proper,
some without.

The limits of the Āden Protectorate proper are the delimitation 131
line, previously mentioned, from Ras Turbah to a point some few
miles north of Dhāla, and thence a somewhat vaguely defined line
continuing at first in a south-easterly direction and then in a
generally easterly direction to the coast of the Gulf of Aden near
the small settlement of Maqātīn. They enclose an area of about
4,200 sq. miles, having a population of 100,000. The tribal con- 619 ●
federations lying within this boundary are: the Subeihi, 'Abdāli,
Fadhli, Haushabi, Amīri, 'Alawi, 'Aqrabi, and other smaller tribes; 621
and without are the Yāfa', 'Aulaqi, Beida, Oleh, and 'Audillah
('Audali). The tribes of the Protectorate have a larger proportion 361
of non-combatants and are more settled than those of the remoter
interior; the bulk are to be found in the towns and villages of the
littoral belt, the chief centres being Lahej, Waht, Shūghrah, and
the Abiyān district.

In dealing with a variety of tribes with such different character- 619
istics it is difficult to generalize; broadly they may be divided 142

619 into settled or agricultural, and nomad races, with the differences due to and inseparable from their modes of life. The racial 142 type which marks the original population of this part of Arabia is characterized by a coppery complexion and high cheek-bones, not unlike the purer strains of old North American Indian blood. The hair is straight and usually tied up tightly in a bunch on the top of the head, a mode of immemorial antiquity, depicted on Egyptian monuments. But this indigenous type, though still exclusively confined to some of the littoral sub-tribes and to others in the maritime ranges, has been greatly modified by incursions of the taller Semitic race, who wear their hair loose and wavy and lack the reddish complexion of the indigenous race; they came from the north, mainly the ancient district of Jauf, which appears to have been convulsed by bitter internal strife after the Prophet's death, owing to the jealousy of rival factions which followed the decease of the then paramount chief, Ma'an. His family fled southward to escape persecution, followed by other branches of a former ruling house. They finally penetrated as far south as the Yeshbum valley, where they settled as mere *raya*, or tributary subjects of the Ahl Bunyar people, under the 'Abd el-Wahīd Sultanate which then dominated the country nearly to the city of Nisāb. Increasing in power and numbers these Jaufi clans eventually drove the Bunyar on to the Dahr plateau, where they remain to this day, and thrust back the 'Abd el-Wahīd rule as far as the strong city of Habbān. The clans now proclaimed themselves an integral tribal unit which became the nucleus and origin of the Upper 'Aulaqi. They formed an alliance with their southern neighbours, the Ba Kāzim, who, thus assisted, threw off the 'Abd el-Wahīd yoke too, and became the Lower 'Aulaqi.

Upper and Lower Yāfa' have been colonized in much the same way—the invaders in this case coming from Yemen. The central district of Dathīnah presents both types, as does the Fadhli country, while the 'Abdāli have absorbed so much alien blood as to have almost lost all racial distinction; they are indeed strongly characterized by negroid intermarriages which have introduced a swarthy coarse-featured type. Still further west, the Subeihi still preserve an indigenous type, though tainted with negro blood.

619 The fighting organization and equipment of the confederations deserve somewhat detailed notice. Beginning with the Sultan and 713 the 'Dōlah', or adult males of his house, we find that all wear the national dagger or *jambiyah*; but the scabbard does not curl up in horse-shoe form, unless its owner is something of a swashbuckler,

619 713 and wears the tribal pattern. The Sultan himself, and the senior members of his house, when on duty or attending public functions, wear swords of scimitar design for cutting only, with a very small hilt and inadequate guard. The scabbard, of red morocco leather mounted in silver, is slung by a loop of silken cord over the left shoulder. The 'Naqībs' (governors), when representing the Sultan, also carry swords, but they are none of them, as a rule, good swordsmen. Some of the more civilized potentates on the littoral carry pistols or revolvers as well.

619 713 701 Working down through the Sultan's household we come to the *askaris*, or hereditary retainers (this term is also applied to tribesmen when serving as a permanent detachment). The hereditary class does not as a rule provide good combatants, for all their males are enrolled in the ranks automatically—regardless of physique or fitness—on attaining puberty, and serve till too decrepit to get about. Being looked on as servants rather than soldiers, they are not adapted to the rigours of campaigning, nor do they practise much with firearms, which are the property of the Sultan. They are, in fact, chiefly engaged on police duty and the enforcement of bazaar taxes. With them may be classed the *abīd* or slaves—the most consistently faithful dependants of any Sultanate. They are armed like the *askaris*, but occasionally carry a scabbardless *nimshah*—a straight, single-edged blade, round-pointed and heavy-backed, with a plain unguarded hilt like the handle of an ordinary knife. Slaves do not wear the *jambiyah*. The askari's *jambiyah* is his own property. Both *askaris* and slaves are partly armed with matchlocks or rifles, according to the resources of the Sultan's arsenal; and the less efficient and junior members of the corps carry spears.

The *jambiyah* has been fully described elsewhere (p. 153 f.). Spear-heads are long and narrow, of privet-leaf shape, fashioned of soft steel, with sharp edges and point, but no barb, the hafts varying from five to six feet in length. Lances, used by cavalry, have shorter heads than spears, and stouter hafts, about seven feet in length, gripped overhand. Matchlock guns are rapidly becoming obsolete and are being replaced by the breech-loader, the most common pattern being the Graz rifle or carbine. Remingtons, Turkish Martinis, and a few other patterns are occasionally seen. Practically all the Subeihi have breech-loaders, and the Quteibi and Haushabi are well provided with them. As time goes on the Arab will, generally, thanks to his better armament, become a more formidable foe. Ammunition for the breech-loader is not very plentiful, and native reloading and recapping have not, as yet, proved very successful.

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619 The tribesman forms the real fighting strength of the Sultanate,
and provides his own weapons, drawing ammunition—or its
761 equivalent in cash—from the Sultan, when on state service. His
hardihood, activity, and keen sight make him a formidable opponent.
He has a natural aptitude for scouting and possesses remarkable
powers of endurance, being independent of much transport, whilst
the constant friction along the tribal borders engenders a high state
of combatant training. The Sultan frequently uses one tribe to
fight another as a punishment for raiding, but he cannot claim
tribal service against tribal interests; any real emergency, however,
will bring the tribesmen in. Individuals and small detachments
will serve an alien for pay beyond the limits of their tribeship.

The tribesmen are really civilians (a term used for want of
a better, though this word does not exactly translate the Arabic
word *rawi*, plural *raya*), but prepared at a moment's notice to
leave flocks and camels, farms or pasture, or trekking, when
danger threatens clan, tribe, or Sultanate. They give no regular
[702 military service under any condition, nor do they practise the use
of weapons, but content themselves with the reluctant payment
651] of a tax and the unavoidable imposts of the Government that
guards their lives and property. They may be divided into the
619 following classes: merchants, of more or less influence and
wealth; mechanics and artisans; the '*hejris*' or freed serfs, usually
565 attached to some chief as agricultural labourers or to some master
craftsman; and lastly, and lowest in the social scale, the slaves,
the males serving as retainers or subordinate husbandmen and
the females as domestic servants or attendants on children. The
latter class, however, are slaves only in name, having usually their
own *menage*, and they remain in one family from generation to
565 generation; they are mostly Swahilis and Nubians. One other class
needs passing mention—the *shāhids* or bards, whose duty, in the
703 exercise of their profession, is to stimulate the tribal standard of
chivalry by heroic strains of former prowess, or with stinging
satire to lash a slothful ruler to martial vigour. When belligerent
tribes are set in battle, it is the *shāhids* on either side who urge the
courage of the combatants.

[671] In religion two schools of the Sunni creed—the Hanifi (or
philosophic school) and the Shafei—are followed, the latter, the
771 nearest to the early Islamic tradition, being the more general.
The practice of religion varies, of course, in different districts, and
among some of the nomad races it is little more than a name.
Speaking of religious observance among the people of this region
as a whole, Bury says: 'The laity, while fanatical to the verge of

636 Admiralty Court in matters connected with the slave trade; his court is also a Colonial Court of Admiralty. The laws in force in the Settlement are, generally speaking, those of the Bombay Presidency, supplemented on certain points by special regulations drawn up to suit local conditions.

636 In general the local affairs of the Settlement (such as sanitation,
conservancy, &c.) are managed by an Executive Committee (formerly
503 Municipal Committee), subject to the control of the Resident:
651 the funds for this purpose are raised by the levy of house tax,
octroi, and other imposts. The management of the port is under
625 a Board of Trustees, known as the Aden Port Trust, the principal task of which is to make arrangements for the deepening of the harbour so as to allow vessels of all sizes to enter and leave at all states of the tide. The funds are provided by the levy of tolls and wharfage fees on goods landed or shipped. The police are of two categories: land police, and harbour police. The former (officers and men) number 377—357 foot and 20 mounted; the latter number 12, including four inspectors and one or two administrative officials.

701 The normal garrison of Aden consists of the Aden troops, one hundred strong, mounted half on horses and half on camels; three companies of Garrison Artillery, two of which man the forts, while the third is employed with the movable armament; six companies of British Infantry; one battalion of Indian Infantry, less detachments at Perim and Sheikh ʻOthmān; one Fortress Company; and the Aden section of Sappers and Miners. On the south-west corner of the peninsula are the forts Tarshein and Morbat, which cover the entrance of the harbour, and are garrisoned by two companies of Royal Garrison Artillery. The land side is protected by a strongly fortified position across the whole breadth of the isthmus. At the crater are various entrenched positions for infantry to oppose landings, while the ridge, running north and south from Hejuff to Viaduct Gate, forms a second line of defence and includes a redoubt at Ahman Khal, near the southern extremity.

652 The total revenue receipts of Aden treasury in 1914–15, under
all heads—imperial, local, and municipal—amounted to 87½ lakhs
651 of rupees (approx. £580,000). The chief sources of local revenue are: Aden Port Trust Fund, over 5 lakhs (£34,000); Aden Settlement Fund, over 4 lakhs (£28,000); Local Supply Bills, 38½ lakhs (£257,000); Post Office, over 5 lakhs (£34,000); Excise, about 1 lakh (£6,300); Income tax, ¾ lakh (£5,000). The total expenditure was about 83½ lakhs (approx. £556,000).

619 In the Aden interior the tribes nominate their own chiefs or sultans. The Sultan is never a tribesman himself, but comes from

619 ● an alien aristocracy imported by the senior confederate states, or is the scion of some ancient ruling race. Intertribal jealousy, feuds, and a fierce spirit of independence have prevented any revival of autocratic government; for patriarchal rule tolerates very little prerogative, and only such influence as personality, prowess, or wealth can command. Even a ruling sultan may be promptly deposed by the tribe he misgoverns, and he can never rely on direct succession if opposed to the tribal will: though his dynasty may brook all but a general upheaval, an heir is often passed over for a more suitable relative by the nominating chiefs; and the same rule applies right down the tribal scale to the sheikh of the smallest clan.

619 621 622 The largest unit for administrative purposes is the 'confederation' of several subordinate tribes with a larger one, whose Sultan is sufficiently powerful to impose and maintain a sort of suzerainty over the semi-detached tribeships around him, in addition to the tribe under his direct control. The various tribes composing a confederation rank according to their origin and fighting-strength; for the tribal notion is that gain is no good without the grit which alone can preserve it. Each tribe (or leading subdivision) manages its own affairs under the rule of an ''Āqil' (wise man) who is always a member of one of the senior clans (into which the tribe is again subdivided), but not necessarily the oldest representative of his house. Here again succession may be set aside, or an 'Āqil deposed in favour of a cadet, by the will of the tribe. The tribe is again divided into 'Afkhādh' (sing. Fakhdh), or clans; each of these is under its own sub-'āqil, and its internal affairs may not be interfered with by the tribal 'Āqil. A clan is composed of a number of families or households under a Sheikh, sometimes large enough to form an entire settlement, which is technically known as a *beit* (habitation) or, if strongly fortified, as a *dār* (fortress). The Sheikh has no voice in the management of individual family affairs, provided the head of a family does not jeopardize the interests and peace of the clan. The head of a family (usually also called Sheikh, by courtesy) leaves household matters to his women-folk.

619 622 The tribesmen defer far more to their 'Āqils, or senior chiefs, than to their actual Sultan (if they happen to acknowledge one), who, as has been said before, is rarely, if ever, of tribal blood, and has more often than not been thrust into power during some crisis of tribal politics. His (the Sultan's) influence is directly in relation to his wealth—in proportion, in fact, to the magnificence of his establishment, his hospitality, and the military support his wealth can procure; but in time of public danger, against an alien foe, all tribesmen would flock to the standard of their nominal

[622] leader, though at ordinary times he may be little more than a
619 figurehead.

The British Government has no troops, in normal times, outsid
619 a ten-mile radius from the Aden fortress, and does not interfere i
648 tribal or inter-tribal politics. The different confederations ar under British influence in varying degrees, but though they hav entered into certain treaty obligations they preserve their ow autonomy. It may be remarked, broadly, that the obligation are observed—when not inconvenient—in inverse ratio to th protected tribe's distance from Aden. None of the confederation renders tribute to the British Government, either in money or men none has a standing army in the usually accepted sense, but every adult male is a soldier when occasion requires. Most of the chief receive annual stipends from the British Government, and the following are entitled to salutes : the 'Abdāli, the Fadhli, the Ka'aiti (Hadhramaut), and the Amīri, as well as the Sultans of Qishn and Socotra. It should be added that the individual attitude of some of the confederations towards the British has been temporarily disturbed by recent events.

RECENT HISTORY AND PRESENT POLITICS

175 After being in various hands, Aden was definitely captured by
648 the British from the Sultan of the 'Abdāli in January 1839. The Sultan fled to Lahej. From the very first it was evident that the occupation of the town would be of little use unless a good understanding were arrived at with the neighbouring tribes, in whose hands lay the power of interfering with the land-borne trade and the supplies on which, in those early days, the place was so largely dependent. Treaties were therefore concluded successively with the Azzeibi (a branch of the 'Abdāli), the 'Aqrabi, Subeihi, Fadhli, Yāfa', Amīri, and other tribes ; but, in spite of treaties, the first years of occupation show a turbulent record with a good deal of fighting. Four unsuccessful attempts to retake Aden by the 'Abdāl, in conjunction with the Fadhli, were made between the years 1839 and 1846 ; but, since the latter date, only offensive military operations of a minor character have occasionally been necessary against individual offending tribes.

Relations with Turkey, our most powerful neighbour, have been more troublesome. Having relinquished the Yemen for a long period, the Turks found their opportunity to intervene once more, after the evacuation of the district by the Egyptians in 1840. In 1849 a Turkish expedition from Jiddah captured the port of

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361 ceded to the British by the Sultan of Muscat in 1854, and were valuable only for the guano deposits found upon them, since exhausted (see further, Ch. VIII, p. 283).

II. The Tribal Confederations

619 622 Many of these occupy very considerable territory, but their limits and extent are vague and in no sense clearly defined; they are, further, subject to local variation with the changes in tribal power and the ebb and flow of politics. The system of internal tribal administration varies greatly, both in nature and degree, in the different districts. In the majority of the Confederations the ruler's authority over most of his subjects, with the exception of his personal retainers and entourage, is very slight. The Sultan of the *'Abdāli* exercises a more absolute authority over his tribe than other rulers, with the exception, perhaps, of the Sultan of the *Ka'aiti*. The chief of the *Haushabi*, if a ruler of strong will, would, both from the nature of his country and the character of his people, wield much the same authority over the majority of his tribe. In the *Amiri* country, which is a confederacy of various small tribes, the Emir's authority is only absolute over a comparatively small proportion. The *Upper Yāfa'* Sultan has little or no authority over his tribe so far as administration is concerned. Of the *Fadhli*, several of the sub-tribes are independent. The *'Aulaqi* have several rulers, while many of the outlying and nomadic tribes are practically beyond the control of their Sultans. The *Subeihi* are a law unto themselves. It will be seen, therefore, that the term 'administration' cannot be strictly applied to so heterogeneous a collection of peoples.

651 In the matter of revenue, that derived from the tribesmen is mainly from two sources—the collection of *'ushūr* or tithes, and dues on market sales—both payable to the Sultan or Emir. Beyond this, revenue in some districts is derived from dues on passing caravans. The scale of charges varies with the nature of the commodity carried: two dollars per camel load would, for example, be exacted for the passage of a caravan carrying coffee from Ta'izz to Aden through 'Abdāli territory.

361 The towns and settlements are built in general with provision for defence, but of fortresses, properly speaking, there are none in the interior. Nearly all Arab villages in the mountains consist of solidly built stone towers, almost invariably placed in commanding positions, and, when occasion requires, necessitating destruction by artillery or demolition by gun-cotton. The towers are invariably

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loopholed for musketry, and, if stubbornly held, an attack without artillery would prove costly. They are generally square in shape and are sometimes so built as to provide flanking fire on the door; and they are usually two or three stories in height with a flat roof protected by a parapet. The villages are not surrounded by walls, but the erection of *sangars* would quickly convert them into positions very difficult for infantry to capture unsupported by artillery. Villages in the plains are occasionally strengthened by a mud wall. The coast towns of Makalla and Shiheir are fortified, chiefly against attacks by Bedouins from the land side, and are quite open to artillery fire from the sea. 361

(*a*) Confederations within the limits of the Aden Protectorate are described in the following order. *Littoral*: Subeihi, ʻAbdāli, Fadhli, and ʻAqrabi; *Interior*: Haushabi, Dhāmbari, Amīri, and ʻAlawi. 619 ● 621

i. *Subeihi*. This tribe occupies an extensive littoral tract in the south-west corner of Arabia. Although covering a large area, their territory is but sparsely inhabited and consists mainly of sandy wastes with an occasional well and a little cultivation here and there. The Subeihi are consequently nomadic: they have no Sultan nor head Sheikh, and are divided into a large number of petty clans, among which may be mentioned the Mansūri and Rujei. The clans have very little cohesion, and blood-feuds frequently occur between them: of all the tribes in the neighbourhood of Aden the Subeihi approach nearest to the typical Bedouin character. The Sultan of the ʻAbdāli sometimes exercises a certain amount of influence on the clans of the eastern section of the Subeihi, and those in proximity to the Yemen border come under Turkish influence. Many members of the tribe earn a livelihood as *muqaddams*, or leaders of caravans which pass from other districts through the Subeihi country *en route* for Aden.

The population is estimated at 19,500. Though they are mainly pastoral and nomadic, they are reputed to be able to muster a large number of fighting men, expert raiders but unsteady in battle. The people as a whole are treacherous and untrustworthy and much given to interference with caravans passing through their territory. When the Turks advanced against Aden, the Subeihi lost no time in joining them and took part in the attack on Lahej in July 1915.

Their settlements are few: **Rija**, a small fortified village, 20 miles west of Lahej, is the centre of the Rujei. 361

ii. *ʻAbdāli*. This tribe occupies the country immediately around and behind Aden, its boundary extending about 35 miles inland

619 621 to the territory of the Haushabi and having the Subeihi on the west and the Fadhli on the east. The chief of the tribe is the Sultan of Lahej, who, normally, possesses great influence in the interior and exercises sovereignty over certain sections of the Subeihi. He receives a yearly subsidy of Rs. 12,984 from the British Government for its occupation of the town of Sheikh 'Othmān.

The estimated population is 14,500, including about 2,000 men of doubtful fighting value. The people are agricultural rather than warlike, and, occupying one of the most fertile tracts of southern Arabia, are by far the wealthiest of the tribes bordering on Aden. They and the Fadhli breed camels that are noted for their fleetness and carrying powers. They possess more settled habitations than most of their neighbours of the littoral.

361 438 The chief towns and settlements of the 'Abdāli district are:

1. **Lahej,** 21 miles from Aden, with a population estimated variously at from 10,000 to 15,000, is a town with narrow irregular streets, nearly all the houses being surrounded by zaribas into which the cattle are driven at night. The most notable feature of the town is the market, Lahej being the most important commercial centre, outside Aden, of the whole district. The town forms an advanced market for fabrics and manufactured articles from Aden, and, in return, supplies Aden with fodder, vegetables, and firewood. Transit dues are levied here on the Yemen trade, the chief articles being coffee and *kat*. There is an important community of native blacksmiths and craftsmen in metal-work, who turn out daggers, sword-blades, spear-heads, matchlocks, and domestic hardware and utensils, of rough workmanship, especially the decorative work in silver. The bazaars are covered in and one is set apart for the workers in metals. The town stands amid date plantations and groves of lime, orange, banana, and coco-nut palms, which extend for miles, and in consequence the climate is particularly damp and malarial. The water is very bad.

The palace of the Sultan, on the southern edge of the town, is the most imposing building on the littoral belt. It is of mixed architecture, from Italian stucco to Arab, built partly of sun-dried brick and partly of cement and stone masonry, and it is constantly being added to. It overlooks a large open square where the Sultan reviews his troops and has a saluting battery holding two guns of Crimean pattern.

2. **Dār el-Amīr,** situated a little to the north of Sheikh 'Othmān, is the 'Abdāli customs post for the Aden traffic.

619 621 iii. *Fadhli*. A large tribe, of warlike and independent character, inhabiting the sea-board from the British frontier post at 'Imād to

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Maqātīn, and extending inland to the maritime ranges. The 619
population is estimated at under 20,000, with a high proportion
of fighting men, who are probably well armed owing to their large 621
sea-board and resources. The people are agricultural as well as pastoral, their territory including the extensive tract of fertile land known as the Abiyān; they are noted for breeding swift camels of good carrying capabilities. Relations between the Fadhli and Yāfa‘ are often strained, as the latter sometimes cut off the water-supply of the Bana River, while, on their side, the Fadhli have established customs posts and levy dues on Yāfa‘ caravans.

The ruling Sultan, Husein ibn Hamīd, an old man of 90, visited 6221
Aden late in 1915; in January 1916 he was summoned to Lahej by ‘Ali Sa īd Pasha, given a guard of honour and salute of guns, and promised a bribe if he would support the Turks. But the attitude of this Sultan, apart from Turkish pressure, has been Anglophile.

The chief towns and settlements of the Sultanate of Fadhli are: 361

1. **Shūghrah** (Shuqrah), the capital and the principal port between Aden and Makalla, is situated about 100 miles north-east of Aden, and occupies an important position on the convergence of several caravan routes from north and east, which enables it to collect considerable transit dues, and, if the Sultan so desires, to hamper trade generally. The town is divided into two parts, the palace and other chief buildings being in the easterly portion, which lies about half a mile from the fishing and commercial quarter. It has a large fishing industry and constitutes a focus of trade between Aden and the Upper Yāfa‘ and ‘Aulaqi districts. The population is about 5,000. There is a small harbour, with a depth of from 1 to 2½ fathoms, formed by a break in the reef which fronts the shore at about five cables' distance; outside the reef is good anchorage in 7 to 9 fathoms. The exports are chiefly ambergris, coffee, *jowari*, and *ghi*. The Wādi Mathwan *finds an outlet to the sea just east of* the town, and, though it is generally dry, flood-water sometimes comes down at very short notice. Jowari is cultivated in considerable quantities, and there is a large date-grove not far from the town. On the left bank of the wādi are salt-works. The Sultan of Fadhli has a country residence at *Suriyah*, about 20 miles east and 4 miles inland.

2. **Maqātīn** (es-Saghīr, a little distance inland; and el-Kebīr, on the coast) is composed mainly of ruins. There is now no permanent settlement there, but only a shrine with a small cemetery and a ruined tower. The site marks the eastern limit of the Fadhli tribe. Fisher folk, who use the place as a base for their

361 operations at certain seasons of the year, have constructed a few crude shelters.

3. **Nā'ib** (Naab) is a considerable collection of settlements, comprising Old and New Nā'ib, Suwat, Nujat, and other villages. They are situated in a highly cultivated plain irrigated by a system of water-channels from a more or less permanent stream in the fertile Wādi Yerāmis, a tributary of Wādi Hasan. Old Nā'ib, on the left side of the wādi, has a mosque with a conspicuous minaret. New Nā'ib, on the right bank, sometimes known as Raudhah, stands on a low plateau of earth cliffs ; it is an important centre of traffic, and has several shops, a fine old house falling into ruin, and a customhouse for the collection of dues on merchandise passing to and from the Yāfa' country. The immediate approach to the village is by a roundabout way through narrow gullies.

619 iv. *'Aqrabi*, a small, peaceably disposed tribe occupying the coastal district north-west of Aden Lagoon. Their territory, poor
621 for cultivation, is separated by a desert tract from that of the 'Abdāli, under whose influence they are. It is impossible to give an estimate of their population, but, though they are mainly pastoral, they are considered capable of furnishing some 250 fighting men. The district contains no town of any importance. **Bir Ahmed,** the tribal capital, is situated about one mile west of Wādi Kebīr and due west of Sheikh 'Othmān, and the tall tower of the Sultan's residence can be plainly seen from Aden harbour. During the recent operations it would appear that pressure from their powerful northern neighbours, the Subeihi, and from the Turks, forced the 'Aqrabi temporarily to side with the latter.

v. *Haushabi*. This is a powerful tribe whose territory extends from near the Anglo-Turkish frontier to Nūbat Dakīm and the 'Abdāli territory. They are, generally, peaceably disposed, and, although of late years they have done a good deal of fighting with their neighbours, *they do not come under the heading of* warlike tribes. They control the Tiban valley and consequently the waters of the Lahej oasis, and have on several occasions, in time of war, been known to divert the course of the water : but relations between the Haushabi and the 'Abdāli have been for the most part friendly. The population is estimated at from 6,000 to 7,000 (including 1,800 fighting men) ; they are mostly nomads, but a few are engaged in agriculture and camel-driving.

The tribe is under the nominal rule of a Sultan, who claims, also, suzerainty over the *Dhāmbari*, a troublesome hill tribe on the east, who are given to raiding, and admit his control only when it suits them. The Haushabi Sultan threw in his lot with the Turks, when

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619 621

they appeared in 1915, and accompanied them in their attack on Aden.

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The towns and villages of the Haushabi country are small and badly built, each consisting of one or two towers and a cluster of stone hovels. The following are the chief settlements :

1. **Musemir** (Mus‘aimīr), the capital, about 60 miles north by west of Aden and 12 miles from the Yemen border, lies on a small plateau overlooking the left bank of the Wādi Tiban, and is a centre of important caravan tracks. The residence of the Sultan is a large tower of stone and mud, some 75 ft. square and 40 ft. high. With the exception of one other tower, the only other habitations are a cluster of reed huts where his soldiers and slaves live. The district is most unhealthy.

2. **‘Anad,** in the fork between the Wādis Tiban and Bilih, is a frontier town of the Haushabi. The fort is a large square mud building, two storeys in height.

619 621

vi. *Amiri*. The territory of this tribe, about 750 sq. miles in extent, lies between Wādis Tiban and Bana, to the north-east of that of the Haushabi. It extends to the frontier of Yemen, and is of a very mountainous and rugged character. The Emir also claims suzerainty over the Quteibi to the south-east, but he cannot enforce it. The population is estimated at 6,000, and is mostly pastoral and agricultural. Though the tribe is said to be able to muster 1,000 fighting men (this seems excessive), they are of doubtful value as combatants. In 1915 the Turks deprived the Emir of his position for a time ; later they summoned him to Lahej, and, keeping his son there as a hostage, reinstated him and gave him fifty rifles.

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The chief settlements of the Amiri district are :

1. **Dhāla,** which has a population of about 2,400, and is by far the most important town of this tribe. The residence of the Emir, called *Dār el-Hā'id*, consists of a small group of *dārs*, or square stone towers, and stands on the top of a rocky hill. The town itself clusters at the northern foot of the hill, and partly up its slopes, about 200 ft. below. It is compactly built and consists of about 325 houses, most of which are solidly constructed stone *dārs*, three or four storeys in height ; the streets are narrow, dirty, and irregular. On the western side of the town is an open space where a market, attended by people from the neighbouring district, is held on Thursdays ; on the eastern side is a smaller space where skins are dried and cured. The Jews, who have two separate quarters of unpretentious houses, spin thread for weaving. On the northern side of the town is the principal mosque, with a white-topped minaret ; and there are several outlying *dārs* on slight eminences.

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361 The town stands at the head of an open, high-lying valley extending about ten miles from north to south and having an average width of three miles. Much of the valley is well watered and wooded, and the ground, right up to the town, is terraced for cultivation. The place is the centre of a great number of caravan routes and minor tracks. Many of these, however, are steep and difficult, especially towards the north, and the approaches to the town, in general, are far from easy.

2. **Jalilah** is a village of tall, clean, solid, stone-built houses, some running to four storeys, and is one of the most populous settlements of the district. It is poised on a hill over 300 ft. above the surrounding plain, and is an important caravan halt on routes between Aden and Yemen. An indigo-dye industry is carried on. It has a fort and round tower, near the Turkish frontier.

619 361 vii. *'Alawi*, a small tribe occupying territory between that of the Amiri on the north and the Haushabi on the south. The whole tract does not, probably, exceed 40 sq. miles in extent, and the population is estimated at 1,500. In January 1916 they are said to have submitted to the Turks, together with their neighbours, the Quteibi, with whom they are on unfriendly terms. **Suleiq,** 55 miles north of Aden, is their chief town, and comprises two villages, one on the right bank of the Hardaba, below a defensible 'serai' generally known as Fort Suleiq, and another on a ridge about 400 yards away and situated considerably higher than the fort.

619 181 With regard to the character of the tribes of the maritime hills, as a whole, contrasted with those of the littoral, a recent traveller says: 'They are the scourge of the lowlands and the pariahs of the more organized races farther north. Treacherous, dishonest, and covetous—without the courage and cohesion for open raids driven home by the force of arms, they waylay and murder the defenceless travellers, and will even betray the guest they have undertaken to protect. They steal cattle and other stock at night—preferring speedy beasts such as saddle-camels, and, lacking in expert horsemanship, rely on stealth and cunning rather than dash and boldness. All the same they are stubborn fighters, especially if the day is going against them—fighting desperately and with judgement when cornered, and are skilful skirmishers and possess remarkable mobility. They carry on guerilla warfare with effect, harass troops by incessant sniping, but decline open engagement and are clever at ambuscade. They are difficult for ordinary Europeans to handle and are not a reliable type or satisfactory for alien service.'

619 (*b*) **Tribal Confederations beyond the limits of the Aden Protec-**

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torate proper are the Yāfa‘, ‘Aulaqi, Beida, Oleh, and the ‘Audillah (or ‘Audali). 619•

i. *Yāfa‘*. This warlike confederation, consisting of the Upper and Lower Yāfa‘, holds a very extensive inland territory, north of the Fadhli, immediately to the east of the Protectorate boundary, and having the Beida Sultanate to the north-east. The Upper Yāfa‘ occupy the northern, and the Lower the southern portion of the territory, the former being the more extensive. The Yāfa‘ country is watered by the Bana and Hasan rivers. The interior is mountainous, but there are many fertile valleys producing coffee, gums, madder, and cereals. The five powerful clans of the Upper Yāfa‘ are the Mausata, Dhubi, Maflahi, Bo‘si, and Dā’ūdi; the chief clans of the Lower Yāfa‘ are the Kaladi, Yahari, Sadi, and Yazīdi. 619 621

The population of the Confederation is estimated at 108,000: the Upper Yāfa‘ have a fighting strength of some 15,000 men; and the Lower Yāfa‘ a total pop. of 28,000, with 6,600 fighting men. The people are hardy mountaineers, always ready for active service, which they often seek in other parts of the Islamic world, e.g. at Haidarabad, Zanzibar, &c. The tribe, however, falls short of the political importance which might be expected of so large a confederation, as it lacks cohesion and uniform policy. The Confederation has, in fact, no one paramount Sultan, but several chieftains, each urging paramount claims. The Lower Yāfa‘, alone, may be considered as a separate sultanate, but their present chief lives much in seclusion, being dissatisfied with the attitude towards himself of certain sections of the Upper Yāfa‘ (over whom he is inclined to assert a claim to general suzerainty) and with the dignity and precedence assigned to him. The Upper Yāfa‘ have held aloof from the Turks up to the present and have refused to entertain advances which have been made both by them and by the Imam of Yemen.

The following are some of the chief towns of the Yāfa‘: 361

1. **Yāfa‘**, said to be ‘the principal capital town’.

2. **Gharrah**, one hundred miles inland from Shūghrah, and the principal residence of the Sultan of the Lower Yāfa‘.

3. **Khanfar** is a well-to-do town in the Abiyān district, situated on a very ancient site a mile or so east of the Wādi Bana, on large mounds near some dilapidated forts and an old ruined castle. The Sultan possesses another castle at a short distance from the town. Khanfar has a powder factory of a primitive kind, saltpetre being plentiful in the district. Jebel Jabeil, a neighbouring hill about 200 ft. high, is the acropolis of ancient Khanfar and is surmounted by a large double-walled fort, the outer wall being built of large hewn stones. The fort commands the town.

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361 4. **Bir Lamas,** having a plentiful supply of water in a district where it is otherwise very scarce, is an important and very dirty halting-place for caravans between Shūghrah and Nisāb. The place itself is a picturesque spot, with acacia-trees overhung with creepers. Mis-hāl and many other villages are supplied with drinking-water from here, the labour of carrying it being confined to the women.

619 621 ii. ‘*Aulaqi*. This is a very large tribal confederation whose territory extends from the coast of the Gulf of Aden to the Ruba‘ el-Khāli; it is bounded on the west by the Fadhli (where the frontier reaches to within 30 miles of Shūghrah), the ‘Audillah, and the Beida territories, and on the east by the Wahīdi Sultanate. The country is divided for political purposes into the Sultanates of the Upper and the Lower ‘Aulaqi, but these maintain close intertribal relationship and unite in the event of aggression from outside. The Upper ‘Aulaqi are again subdivided, part of them being under the Sultan, and part under a Sheikh who is almost as powerful. The Lower ‘Aulaqi territory, which is the more thickly populated, is composed almost entirely of the Ba Kāzim and Lakmūsh tribes with their numerous subdivisions. The political attitude, of the Upper ‘Aulaqi at least, is Anglophile.

No estimate of the population of the Upper ‘Aulaqi can be given, though the tribe is said to include good fighting men; that of the Lower ‘Aulaqi may be roughly estimated at 15,000 souls. The Upper ‘Aulaqi are inclined to be predatory, while the Lower are a hardy, turbulent race, always engaged in petty feuds among themselves or raids on their immediate neighbours, and they have a bad reputation on account of their fondness for drink and their slackness in religious observance. In ordinary circumstances they are mainly pastoral and semi-nomadic, but they possess large tracts of arable land, and there is a considerable settled population in the main wādis. Among the special products of the ‘Aulaqi territory are honey and the fruit of the jujube-tree. The district includes a strip of very flat coast, without harbours, extending for some 55 miles from near Maqātin to Wādi Sanam, and its territory extends about 200 miles inland.

361 The chief towns of the Upper ‘Aulaqi are:

1. **Nisāb,** the capital, pop. 4,000, situated in a broad and fertile plain encircled by foot-hills, at the junction of Wādis Dhura (Durra) and ‘Abdān, about 100 miles crow-fly inland of Shūghrah. It is an unwalled town of white minarets and clay-dressed houses, some of the latter being of solid construction. Though there is no wall, a number of warden towers are dotted here and there about the

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a market town, engirdled by fighting towers. **Jiblat el-Qarn,** near by, is the stronghold of the El-Qarn branch, and is built on a little knoll commanding the Hasani border. 361

3. **Mijdah,** in Wādi Ruqub, a tributary wādi of the Ahwar, is a large village of some 600 inhabitants, mostly non-combatants, and is situated on the south-western spur of the Maran ridge. The shrine of Sīdi ʻAmr ibn Saʻīd is close to the village and is a prominent landmark and a centre of pilgrimage from all parts. A spring of good water comes out near the shrine and runs through an artificially covered channel past the village.

v. *ʻAudillah* (or ʻAudali). A tribe of predatory habits and abrupt manners, under a Sultan, which inhabits the Kaur el-ʻAudillah, west and north-west of the territory of the Oleh. The population is not known with any exactitude, but the tribe is reputed to muster 4,000 fighting men (Bent). The people, the women in particular, decorate their faces in a very grotesque manner with a red earth dye, called *hisn*, and some of the women dye their faces red all over. 619• 621

The chief town is Laudar (Loder), the capital, a white unwalled town situated on the Saʻidi plain at the foot of the Kaur el-ʻAudillah, and said to be 'more populous than Shibām'. It is an important centre for the littoral and highland trade of a wide region. A market is held every Wednesday, and is attended by all the outlying tribes of the neighbouring confederations, who, though they may be at feud, agree on that day to declare a truce. 361

B. THE HADHRAMAUT

AREA

In its broader sense, this region may be said to extend inland from the coast of the Arabian Sea to about lat. 17° N.; and from long. 47° E. to long. 53° E. Its frontiers are in no sense defined, but roughly it is bounded on the W. by the ʻAulaqi territory, N. by the great Ahqāf tract of desert, and E. by the Dhofār province of Oman. Thus considered, the region measures about 400 miles from E. to W. and has a depth N. and S. varying from about 220 miles in the west to about 50 miles in the east. 131

In its more restricted sense, the term Hadhramaut refers to the broad valley running for some hundreds of miles more or less parallel to the coast, by which the waters of the many valleys in a large portion of the southern Arabian tableland probably drain into the sea, between Seihūt and Qishn.

565 792 though owning a large proportion of the land, they employ slaves or hired labourers to cultivate it. As compared with the other classes, they are well educated, are strict in their religious observances, and, owing to the respect due to their descent, they exercise a strong influence both in temporal and spiritual matters.

565 619 The *Tribesmen*, as in Arabia generally, are the most interesting part of the Hadhramaut population and are the predominant class. All the adults carry arms. Some of the tribes have settled towns; others lead a nomadic life, keeping, however, within their own recognized territory. They are divided into families, each headed by a chief or Abu, while the head of the tribe is known as the Muqaddam, or tribal lord. Though the tribesmen are not his subjects, he is their leader in war or peace; he can rule only with their support, and his authority depends largely on his personality. For the distribution, numbers, and influence of the principal tribes, see the section 'Government', (p. 229 f.).

565 463 [651] The *Townsmen* are the free inhabitants of the towns and villages as distinguished from the Seyyids and the tribesmen; they do not carry arms, but are the working members of the community, merchants, citizens, cultivators, and servants, and are entirely dependent on the tribes and chiefs under whose protection they live. It is to be noted that taxes fall almost exclusively on them.

567 The *Servile class* contains a large African element, brought over formerly when the slave trade flourished on this coast. They follow the profession of their masters, i. e. the slaves of a member of a tribe carry arms or cultivate the fields; those of a townsman follow the occupation of the master. As in all Mohammedan countries, they are generally well treated and often rise to positions of trust.

484 167 A large number of Arabs from Hadhramaut go abroad, the Kathīri especially being enterprising travellers; many of the Ka'aiti take service in the irregular troops of Haidarabad, and emigration to the Dutch colonies in Java and Sumatra has also gone on since the beginning of the nineteenth century. On the other hand, a large number of Parsee and British-Indian traders have established themselves in the Hadhramaut ports, which carry on a considerable coasting trade with the Red Sea and the Persian Gulf.

Domestic Life and Appliances

342 The houses in the Hadhramaut are often well ventilated and comparatively clean. A feature that first strikes the traveller is the form and character of the larger houses of well-to-do townsmen. Often several storeys in height, they are mainly built of

Distances are reckoned by Khatwah (an hour's march, on the level, over ordinary ground, of about 3½ miles) and by Marhālah (a day's march of from 8 to 9 hours). 804

The measures of capacity are :

Shatr = ± ½ litre.
Musra or Mudd = 2 Shatr.
Rabā'i = 1½ Mudd (*plu*. Musra).
Sā' = 4 Rabā'i.
Qahāwil = 2 Sā'.

The Qahāwil is not in use at Makalla and Shiheir, where another measure, the Mikyāl = 8 Qurs or Musra (Mudd).

GOVERNMENT

The government of the Hadhramaut is in the hands of a number of 631
tribal chiefs. The most powerful clan or tribe, at present, is the *Ka'aiti* 622
(estimated pop. 50,000), a branch of the Yāfa' tribe, whose territory
lies farther west. Originally invited by the Seyyids to protect the 619 •
settled districts from the attacks of marauding tribes, they have established themselves as practically the rulers of the country, and now control the coast district with the ports of Shiheir and Makalla, as well as the towns Hajarein, Haurah, Qatan, and Shibām in the interior. The founder of this family accumulated great wealth and rose to the highest position in the service of the Nizam of Haidarabad, as 'Jemadar', or commander of an Arab levy composed of his tribesmen, numbers of whom still go to the East and elsewhere to seek their fortune. His descendant took the title of Sultan of the Ka'aiti in 1902. The *Kathīri* tribe was formerly the most powerful; they now occupy the greater part of the Central Hadhramaut, Seyyūn, Terim, and Ghurfah being their chief strongholds. These two tribes are extremely hostile to each other. The paramount chiefs of both have been in political relations with the British Government, through the Resident at Aden, but the Kathīri have less intercourse with us than the Ka'aiti and, of late, have broken off relations.

The Hadhramaut tribal chiefs nominally also recognize the 648
supremacy of the Sublime Porte and profess to be its protégés, but no part of the country has ever been really incorporated in the Ottoman Empire, nor has the Porte ever imposed taxes, sent troops or officials, or exercised any form of sovereignty. In so doing it would doubtless meet with the most obstinate resistance; on the other hand, the Turks have never sought the aid of the Hadhramaut chiefs, though the Imam of Yemen has made overtures to them latterly.

619 The other principal tribes, comparatively much less powerful
than the two foregoing, are: the *'Amūdi*, in Wādi Dō'an; the
101 *Nahad*, in the upper Central Hadhramaut; the *Jābiri*, in the
southern side of the main wādi; the *'Awāmir* and *Tamīmi*, in the
lower Central Hadhramaut, east of the Jābiri; the *Hamumi* and
Manāhil, in the plateau region and the lower Hadhramaut; the
Mahrah, east of the lower Hadhramaut; and the *Wahīdi*. The
Mahrah country, which is a coastal tract, links the Hadhramaut
proper, on the west, with the Qara territory in the western confines
of Oman. The pop. is estimated at about 50,000. Inland, the
country is believed to consist of sandy steppes, but its boundaries
643 are unknown. The Sultan of Mahrah, who is also ruler of
Socotra, lives at **Qishn**, a rather poor fishing village about 36 miles
361 west of Ras Fartak. **Seihūt**, situated near the mouth of the main
Hadhramaut valley, is a well-built town with many houses of stone,
and is said to have a population of 10,000. **Hafūt** is another thriving
village on the coast from which 9,000 cwt. of frankincense is exported
annually, principally to Bombay.

643 The Wahīdi, under one principal Sultan and several subordinate
chiefs, occupy the south-western district of the Hadhramaut which
619 stretches from the coast inland to the plateau. They are one of
the least aggressive tribes in the country and have, for the most
part, settled down into peaceful tillers of the soil or herdsmen.
They control 50 miles of coast from Ras el-Kelb to **Bālhāf** (a small
Wahīdi port), and carry on a little local sea-borne trade, having
several good but small harbours, all, however, open to the monsoons.
The total pop. is estimated at over 9,000 souls, including a few Jews.
361 The chief towns are **Habbān**, with some 250 houses and 2,500 inhabitants,
a mercantile settlement situated some 12 miles east of
Yeshbum; **Hautah**, 2,000 inhabitants; **Raidah**, with some 1,000
people; and **Izzān** (Hisān), a large village, with a pop. of about 300.

701 The combatant portion of the population of the Hadhramaut
is composed of bands of irregulars, and consists generally of the
members of the tribes and their families, who all know the use of
arms. Some chiefs have in addition a special and more disciplined
guard and corps of armed slaves. Thus the Sultan of the Ka'aiti
has an army, though somewhat irregular, of from 3,000–4,000 men
and 1,500 slaves, which is mainly in garrison in the different towns
under his authority, including 1,000 maintained at Shiheir; they
are lodged and nourished at his expense and receive a little pay.
The Sultan of the Kathīri is supposed to be able to muster some
7,000 fighting-men and has also about 1,000 armed slaves. There
is no cavalry in the Hadhramaut.

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CHAPTER XV

SETTLED TRIBES OF THE SOUTH

A. Aden Protectorate

1. *'Abdāli*

The Ottoman attack on Aden in July 1915 resulted in the 101
occupation of the 'Abdāli country by the Turks, the fall and sack
of Lahej, its capital, the death of the ruling Sultan, and the retreat 619
of most of his subjects to the Aden lines.

Previous to that event the 'Abdāli tribe occupied the country 643 immediately round Aden. Its boundaries extended about 35 miles inland to the Haushabi tribe on the north, to the Fadhli Sultanate on the east, and the Subeihi tribe on the west. Formerly it held the Aden peninsula, until an outrage perpetrated on a shipwrecked crew and the absence of any satisfaction led to the British bombardment and occupation of Aden in 1839.

The Sultan of Lahej, who is the head of the 'Abdāli, still receives a yearly subsidy from the British Government for its occupation of the town of Sheikh 'Othmān, and leases to it a large area of land in the neck of the isthmus. The present Sultan, Abd el-Kerim ibn Fadhl ibn 'Ali, is a man of 35, of sedentary habits, who has up to the present shown no marked ability. He is fairly well educated according to Arab standards, but knows no English. He is very popular with the tribe. He succeeded his cousin H. H. Sultan Sir 'Ali ibn Ahmed ibn 'Ali, K.C.I.E., on July 13, 1915, when the latter was accidentally shot during the Ottoman occupation of Lahej.

The tribe owes its importance more to its wealth than to its military prowess. It is entirely settled and agricultural, with the exception of the Ahl Bān, who are chiefly pastoral but have arable land westwards in Abiyān near the Fadhli Sultanate. The population is estimated at 14,500.

The late Sultan of Lahej controlled the first stage of the main caravan road from Aden to Yemen up the Wādi Tibān, and maintained armed and fortified posts at Zeida, Sha'qah (Shaka), and 'Anad. He also had a customs post for the Aden traffic at Dār

101 el-Amir. He was then able to put into the field about 2,000 men,
• 619 who were of doubtful fighting value but strong enough to repel
any tribal attacks, knowing that British troops would come to
643 their aid in the event of serious trouble.

'ABDĀLI

Tribe.	*Sub-Tribe*	*Clan.*
'ABDĀLI. Sultan Abd el-Kerim ibn Fadhl ibn 'Ali	*Ahl Bān.* *'Udheibi.*	*Mūsabein.* *Mansūri.* Sh. Sālih Mansūr. 'Ali Mansūr. Mohammed Mansūr.

2. *'Abd el-Wahīd Sultanate*

101 The 'Abd el-Wahīd confederation lies immediately to the east
of the Upper and Lower 'Aulaqi Sultanates, with whose tribesmen
619 it is at constant feud.

Tribally it is divided into the Sultanates of Bālhāf, Habbān,
622 and Izzān.

The Sultan of Bālhāf, who lives in the town of that name on the sea-coast, is Sālih ibn 'Abdullah, who used to be officially recognized at Aden as the head of the 'Abd el-Wahīd confederation, and who received a small subsidy from Government. He is well conducted, anglophile, but without much influence over his turbulent tribesmen. The latter have an hereditary feud with the Ba Kāzim, but lack their resolute grit and hardihood. Passage from one country to the other is dangerous, and supplies fro... Aden ordinarily come by sea.

The Sultan of Habbān, the chief mercantile town of the district, is Nāsir ibn Sālih. He is untrustworthy, and strongly opposed to any European penetration of his dominion. He is unpopular with his tribesmen and frequently has trouble with the Lakmūsh and Ahl Iswad, two small but turbulent vassal tribes who lie between him and his hereditary enemies, the Ahl Ma'an of Upper 'Aulaqi.

The chief of the Izzān Sultanate, which lies 25 miles to the east of Habbān, is Muhsin ibn Sālih. He is a man of about 45, unpopular with his tribes, a robber and a bad governor. He was expelled by the tribesmen in the early nineties, and after taking refuge with the Ahl Ma'an, went to Aden, Jibuti, and Hodeidah. Having tried in vain to raise money by pledging his Sultanate in turn to the French and the Turks, he returned *via* San'ā and managed to reinstate himself. In 1898 he again came into disfavour by endeavouring to blackmail the Austrian Expedition.

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He is now recognized by the Aden authorities as paramount and receives a subsidy of Rs. 720 per annum. He is also supreme at Bālhāf, but shares the dues with Sālih ibn 'Abdullah.

Officially recognized Sultan, Muhsin ibn Sālih of Izzān.

Subsidiary Sultans:
  Nāsir ibn Sālih of Habbān.
    Tribes:
      Ahl Iswad.
      Lakmūsh.
  Sālih ibn 'Abdullah of Bālhāf.

3. *Ahl Karab*

The Ahl Karab is a nomad tribe ranging the desolate tracts north of Upper 'Aulaqi and penetrating as far west as Beihān el-Jezāb and the Mūsabein country. They are a tribe of marauders and robbers, and though nominally vassals of the Upper 'Aulaqi Sultan, are always at war with the Ahl Hammām.

Their chief is Hāmid ibn Nāsir abu Kateyān, who lives at Shabwah, a town of about 3,000 inhabitants, some 55 miles north-east of Nisāb, built on the ruins of an ancient Himyarite city. They muster 400 men.

4. *Ahl es-Sa'idi*

The Ahl es-Sa'īdi are a small confederation bounded on the north by the 'Audillah, on the east by the Oleh, on the south by the Oleh, and on the west by the Yāfa'.

They are chiefly to be found near Dakhlah and the Sa'īdi plain, and are the original owners of the soil under the tenure of the Sultan of Upper 'Aulaqi, whose influence extends as far as Qarn Murshid. A land-tax is due to him from them, and is always withheld until he comes down to fetch it with a large force. This happens about every five years.

The chief 'Āqil is Mohammed 'Ali abu 'Awad, who resides at Nūbat es-Suwa, and also holds supreme authority over the Yazīd, who pay taxes to him. The Confederation numbers about 300 men, and are the nucleus of the following sub-tribes:

(1) Ahl Diyān. Living at El-'Ain and Hamra. Their 'Āqil Nasr Hamid, lives at El-'Ain and receives a small tax from them, but at Thuwarein they pay a far larger tax or *'ushr* to Mohammed ibn 'Ali, a chief of the Ahl es-Sa'īdi, whose grandfather was formerly 'Āqil on condition of receiving *'ushr* from the Ahl Diyān, which was levied on land which

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they tilled, belonging to the Ahl es-Sa'īdi. The 'Āqilship passed from that family, but the *'ushr* is still paid. The Ahl Diyān muster about 200 men and are an offshoot of the sub-tribe at Khaura, but may now be considered as a component part of the Ahl es-Sa'īdi Confederacy.

(2) Ahl Yazīd. Living at Dakhlah. They muster about fifty men.

There are three more actual sub-divisions of the Ahl es-Sa'īdi, but they barely muster between them 100 men and are scattered throughout the neighbouring villages in a most confusing manner.

There is a settlement within their territory called Hafa, which is peopled by Sādah (or *Seyyids*), whose origin is from Waht ('Abdāli country), where is the shrine of a well-known saint, 'Amr abu 'Ali, who, it is stated, formed a friendship with 'Amr abu Sa'īd (now enshrined at Mijdah) and was granted by him a small tax on the land round Dakhlah, which these Sādah collect. It is payable in kind, as are all these ecclesiastical contributions, and is about 5 per cent. on the year's crop. There is a shrine at Hafa (Fātimah bint Ahmed), and its attendants form the balance of the population.

5. *'Aqrabi*

A small and peaceably disposed tribe, numbering about 700 souls, ranging north of Aden lagoon and west of Bir Ahmed, the tribal capital. Here is the residence of the local Sultan, the tall mud tower of which can be plainly seen from Aden harbour. The inhabitants are agricultural and pastoral. Their chief is Sheikh Fadhl ibn 'Abdullah Ba Haidarah, who succeeded his father in 1905. He is now about 31 years old, and is said to be fairly intelligent. His uncle, 'Ali Ba Haidarah, a shrewd old man of nearly 70, unsuccessfully pressed his claim to the Sheikhship in 1905, but later worked in harmony with the present chief.

In the present war pressure from their powerful northern neighbours, the Subeihi, and from the Turks has brought them in temporarily on the side of the latter.

Their Sultan is said to be a prisoner in Turkish hands.

6. *'Alawi*

A small tribe of 1,200 souls whose chief village is at Suleiq, about 55 miles north of Aden. They live just south of the Quteibi tribe. Sheikh 'Ali ibn Nāshir ibn Sheif, who lives at Kasha', is the present chief. He has the tribe well in hand in spite of the chronic disputes

with the Quteibi. A middle-aged man of no particular influence, 619
he was at first loyal and amenable to advice, but for some years
his hatred and jealousy of the Quteibi, combined with excessive 101
indulgence in *kat*, led him into trouble. The animosity between 622
him and the Quteibi finally cooled down and a permanent settlement was effected between them in 1913 by the late ʻAbdāli Sultan, Sir Ahmed Fadhl. He succeeded to the Chiefship in 1898 and signed an agreement for the safety of the trade routes in July 1914, under which his stipend was raised from Rs. 600 to 1,200 per annum.

Early in January 1916 he and his tribe were reported to have submitted with the Quteibi to the Turks and to be marching against the Fadhli Sultan.

7. *Amīri*

The Amīri is a pastoral and agricultural tribe numbering 5,000 souls and occupying the country round and south-east of Dhāla, their capital.

The original Emirs of Dhāla were Muwallads or half-caste slaves of the Imams of Sanʻā. When the power of the latter was broken up, the Dhāla district was in the hands of certain Seyyids, from whom it was seized by the forefathers of the present chief. There has been a long line of Emirs, and since the occupation of Aden by the British these chiefs have been in receipt of a subsidy, except during the period from 1873 to 1878, when the Ottoman Government made a strong aggressive effort to place the district under their own control.

By allegiance or conquest several additions have been made to what may be called the district of Dhāla proper. These consist of Kharāfah, Jebel Harīr, the valley of the Suheibīyah as far south as Qaflah, the Dhubayyāt hill (only nominal), Sufyān, and Zobeid.

The population of the Amīri territory is of a mixed nature. Firstly, there are the descendants of the original Amīrs, constituting a large clan, although, as at present, not always united; secondly, such Sheiri Sheikhs as are content to acknowledge the authority of the Emir; thirdly, the various settlers who have from time to time become possessed of land which they cultivate; fourthly, the ever-present Seyyids or descendants of the Prophet; and, lastly, a colony of Jews.

The Emir is Nāsir ibn Shā'if ibn Seif, who lives at Dhāla. He became Emir in 1911 and is the son of Shā'if ibn Seif ʻAbd el-Hādi, who attended the Delhi Durbar during the Boundary Commission of 1902. He is a man of 36, good-natured, but weak and avaricious

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and of little ability. He has two brothers, 'Abd el-Hamīd and Seif, the latter of whom is said to possess a considerable amount of energy and character. The ruling house is unpopular with the tribesmen.

When the Turks appeared in 1915 they took from him some fifteen hostages and deprived him of his position. Towards the end of the year they summoned him to Lahej and made a settlement by which they released the hostages, keeping his son in their stead, and reinstated him with the gift of 50 rifles and a subsidy. It is doubtless owing to this that the neighbouring tribes of Quteibi and 'Alawi were coerced into joining them. Sheikh Qasīm of Zobeid, who accompanied him to Lahej, received a gift of 10 rifles.

Emir, Nāsir ibn Shā'if ibn Seif; 'Abd el-Hamīd ibn Shā'if ibn Seif, Seif ibn Shā'if ibn Seif.

Sub-Tribes.	*Sheikhs.*
Sheiri	(1) Ahmed Muthanna of Āl Beishi. Friend of Emir. Former tribal influence has passed to Sheikh of Melāhah. Has custom-house at Khoreibah.
	(2) Sāmih Sālim.
Deiri Muflahi	Yahya ibn Sālih in Radfān hills. Influential and well disposed.
	Seyyid 'Abd er-Razzāq ibn 'Abd er-Rahmān of Jebel Harir. Loyal and influential in tribal disputes.
	Seyyid Mohammed Tahar. Spiritual master of J. Jihāf. Old but loyal and revered by people.
	'Ali ibn 'Ali ez-Zindāni of Sarir. Loyal but uninfluential.
	Seyyid 'Ali Ridthwyn es-Safāni of Jebel Dhubayyāt. Influential in tribal affairs.
	Seyyid Fadl ibn 'Alāwi of Radfān hills. Popular. A hypocrite but useful.
	Ghālib ibn Ahmed Hidiyān Naqib of Jebel Kifa, south of Jebel Jihāf. On bad terms with Emir. Loyal to us.
	Muqbil Nāji', of Zindāni family on Jebel Jihāf. Was pro-Turk, but made overtures to Aden in 1914.
Azraqi	Hasan ibn Ahmed. Loyal to us. Declares himself independent of the Emir, to whom his adherence is very important.
Mihrābi	
Ahl Ahmed	

8. '*Audillah*

The 'Audillah is a predatory tribe mustering 5,000 fighting men (including '*asākir)* and inhabiting the Kaur, the main ridge of the Aden Hinterland. It is bounded on the north by the Beida Sultanate, on the south by the Olch confederation of Dathīnah, on the east by the 'Aulaqi, and on the west by the Yāfa'. The tribesmen are mainly pastoral, but cultivate barely sufficient for their needs.

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They hold a weekly market at Laudar, near the south foot of the Khaur, which the neighbouring tribes attend under a mutual understanding of neutrality. Here lives their Sultan, Qasīm ibn Hamīd el-Ghābir, a man who is powerless to curb their freebooting tendencies, but who provides the only ready channel by which the tribe can be approached. He made overtures for treaty relations in 1902, but was not at the time considered of sufficient importance for these to be encouraged. In 1912 he renewed his request, and as it was confirmed that the Turks had been making advances to him, a protectorate treaty was concluded in September 1914. The tribe has remained loyal during the present war. The only man who exercises any influence is Mohammed ibn Mohammed 'Abdullah, 'Āqil of the Kaur, a powerful chief whom, owing to the natural strength of his fortress, it is almost impossible to reach or constrain.

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The chief tribe is the Ahl Demān.

'Audillah Confederation, 3,000.
Sultan, Qasīm ibn Hamīd el-Ghābir.
'Āqil, Mohammed ibn Mohammed 'Abdullah

'AUDILLAH

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL DEMĀN 'Āqil, 'Ali 'Amr (living at Demān)	1,800	*Ahl Lamaki*	Lower reaches of Wādi Ruqub. Agricultural.
		Ahl Lakfa	Mountains N.E. of Demān. Bedouin.
		Ahl Kafai	S. of Demān. Part agricultural, part Bedouin.
		Ahl Seyyari	NE. of Demān. Bedouin.
		Ahl Nāhein er-Rahab	Half-way between Sauma'ah and Demān. Bedouin.
		Ahl Buker er-Reidah	S. of Ahl Nāhein.
		Ahl Waheah	NE. of Ahl Buker.
		Ahl Yazid	N. of Ahl Waheah.
		Ahl Es-Seil	E. of Sauma'ah.
AHL BUKER EL-HĀDHIN	300		NE. of Mijdah. Bedouin.
AHL BU TAHIR	200		Between Ahl esh-Shā'ah and Ahl Buker el-Hādhin.
AHL HĀDHIN	200		E. of Ahl Buker el-Hādhin. Bedouin.
AHL 'ALI MOHAMMED	200		Summit and N. of Kaur along road to Sauma'ah. Bedouin.
AHL ESH-SHĀ'AH	100		N. of Mijdah. Agricultural.

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'AUDILLA (*continued*)

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Tribe.	*Nos.*	*Clan.*	*Remarks*
•619 Mishkri	100		NE. of 'Ali Mohammed. Bedouin.
622 Birkān	100		E. of 'Ali Mohammed. Bedouin.
Ahl Ghai Melān			W. Tilhāk.
Ahl Marzūq (Merzoq)			
Ahl Elhīn			

With '*asâkir*, and a few scattered clans not mentioned above the total strength is said to be 5,000.

9. *Upper and Lower 'Aulaqi*

The 'Aulaqi country is inhabited by a large tribal confederation, divided for political purposes into the Sultanates of Upper and Lower 'Aulaqi, but maintaining close intertribal relations and uniting in the event of any aggression from outside.

It extends from the edge of the Ruba' el-Khāli to the Aden Gulf, and is bounded on the east by the 'Abd el-Wahīd Sultanate and on the west by the Sultanates of Beida, 'Audillah, Oleh, Yāfa', and Fadhli. The inhabitants are mainly pastoral and semi-nomadic. but there are large tracts of arable land, while the main wādis all have their settled population.

The history of the confederation is as follows: From the Prophet's epoch (or still earlier), the Nisāb Sultanate was in the hands of the Umm-Rusās dynasty of Beida, while the whole of Wādi Yeshbum (then called Wādi Kahai) was under the Sultanate of 'Abd el-Wahīd, whose capital was then at Habbān. Wādi Yeshbum seems to have then been inhabited chiefly by *raya*, who paid taxes to the 'Abd el-Wahīd dynasty.

The Ba Kāzim were then confined to Heid Herīf (a part of the Utheili system), while Ahwar and district was in the hands of a tribe called the Ahl Zeidi.

Soon after the Prophet's death considerable political dissension seems to have occurred in the land of Jauf, where dwelt the remnants of the ancient and powerful Minean dynasty, which flourished before the Sabean kingdom, owing to the death of the paramount chief, named Ma'an. The house of Ma'an was much persecuted

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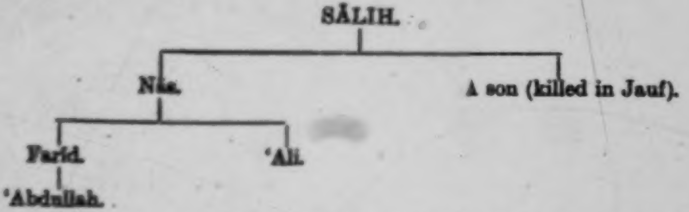
and fled the country, together with two branches of a former ruling chief named Sālih, whose descent was as follows:



These three clans, the Ahl 'Abdullah, Ahl 'Ali, and the Ahl Ma'an, wandered across the outskirts of the Great Desert until they came upon Wādi Yeshbum, where they settled side by side with the *raya* of 'Abd el-Wahīd on the spot where now stand Wāsitah and Sa'īd. They had, of course, to become *raya* themselves, as they were aliens under the protection of another Sultanate, and for many years they paid tribute to the Sultan of Habbān.

In the course of time, however, they increased enormously in numbers, and the Ahl Ma'an left the wādi and adopted a pastoral and semi-nomadic life in the mountains, leaving the two branches of Manāsir Bu Sālih still settled in the Yeshbum Valley. About the middle of the sixteenth century these latter became very discontented with their lot owing to excessive taxation, and in A.D. 1590 they persuaded the Ahl Ma'an to join them in an attack on the Umm-Rusās dynasty at Nisāb, with a view to the annexation of the whole of that district. The Ahl Bunyar, who now inhabit the plateau of Dahr but then occupied the Nisāb district as well, fought desperately for their Sultan, but could not stand before the rush of the Ahl Ma'an, who were fighting for their very existence as a tribe. The then representative of the Umm-Rusās dynasty at Nisāb fled for his life, and the Ahl Bunyar were chased up Wādi Khaura with great slaughter. The Ahl 'Abdullah received the Sultanate, and from them the present Sultan is descended.

Many of the Ahl Ma'an settled in this new Sultanate, as will be shown later on when considering the distribution of the various sub-tribes. The remainder returned to their pastoral life near Wādi Yeshbum, the Ahl 'Ali going back to their settlements in the wādi.

The Ba Kāzim now realized that this alien race was becoming a formidable power, and, having also views of expansion, sent a deputation to the Ahl 'Ali asking for their assistance in wresting

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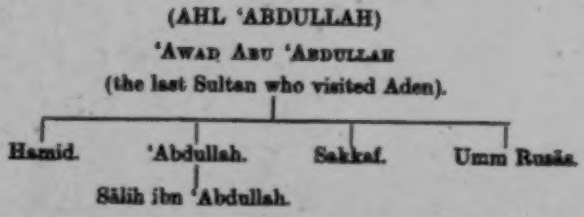
Ahwar from the Zeidi, offering them the Sultanate of that district.

A famous diplomat and ascetic, Sheikh Abeid, whose name is still revered in both Upper and Lower 'Aulaqi, arranged the treaty between the two parties. It was agreed that the Ba Kāzim should have three-quarters of the arable land at Ahwar and the Ahl 'Ali the other quarter, the latter receiving the Sultanate. In the attack on Ahwar the Zeidi were completely defeated. Some tendered their submission, and are there to this day as mere tributary *raya*, and the rest fled towards the north-west, and no trace of them remains, although it is said that a small colony of them are settled at Jauf.

The Ba Kāzim then spread all over the country now known as Lower 'Aulaqi, but never seem to have submitted to the suzerainty of their nominal Sultan, whose dynasty they regarded as aliens whom they themselves had pitchforked into power.

After the Ahl 'Ali had left Yeshbum, one of the two divisions of the Ahl Ma'an abandoned their pastoral life and settled in the wādi. This was the Ahl 'Ali Bu Hamid, the other division, the Ahl Mohammed Bu Hamid, still following their nomadic life in the mountains.

The Upper 'Aulaqi Sultan is Sālih ibn 'Abdullah, who lives at Medāq, a short distance from Nisāb. He is a man of about 55, energetic and with considerable influence over the tribes. He was a signatory by proxy of the Aden Treaty in 1904, and has maintained his Anglophile attitude during the present war by refusing to join the Turks in their attack on Aden. His descent is as follows:



His tribesmen are inclined to be predatory, and although he does not give his official sanction to their raids, he nevertheless connives at them and generally receives some of the plunder in an unostentatious manner. At the same time he keeps a firm control over his subjects, and only permits measures to be taken against turbulent and aggressive tribes whom it is necessary to punish. The 'Audillah are always blockading the roads through his country, and

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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the Ahl Demān have an evil reputation for acts of violence and oppression perpetrated on petty traders. The Elhīn and the Ahl Diyān are similar offenders. The ethics of such measures are, of course, doubtful, but it can at least be said that many tribes and sub-tribes abstain from predatory acts, deterred by the fear of bringing wholesale ruin and disaster on themselves and their fellow tribesmen.

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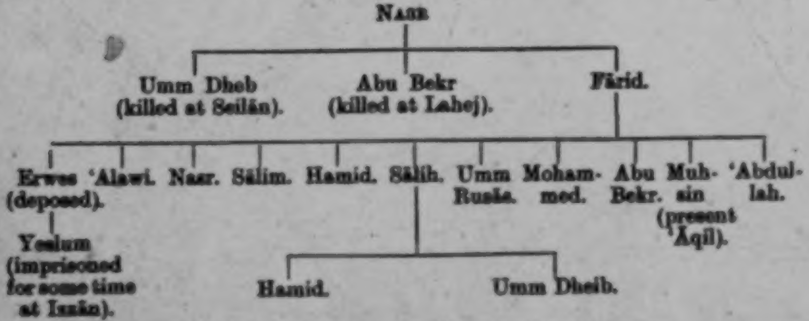
The two chief tribes are the Ahl Ma'an and the Ahl Mehājir. The Ahl Ma'an, with the exception of a large detached section, the Ba Thubān near Wādi Khaura, east of Nisāb, inhabit the fertile valley of Yeshbum and its surrounding hills. They are noted for their bravery and fighting qualities, and can muster about 5,000 fighting men. Their ruling family is the Fārid; its present representative Muhsin ibn Fārid. He is a man of about 45, and has always been Anglophile. He signed the Aden Treaty in 1903, and was granted a stipend of Rs. 1,440 per annum. He succeeded his elder brother Erwes, who was deposed by the tribes in about 1895 for intriguing with the then Sultan of Habbān, Muhsin ibn Sālih, and committing them to the sack of Habbān, a venture which they refused to undertake. His family is as follows:


(AHL MA'AN)

NASR
Umm Dheb (killed at Seilān).
Abu Bekr (killed at Lahej).
Fārid.
Erwes (deposed).
'Alawi.
Nasr.
Sālim.
Hamid.
Sālih.
Umm Rusās.
Mohammed.
Abu Bekr.
Muhsin (present 'Āqil).
'Abdullah.
Yeslum (imprisoned for some time at Izzān).
Hamid.
Umm Dheib.

The Ahl Mehājir have no paramount chief. They can raise about 4,000 fighting men, but their strength is not concentrated like that of the Ahl Ma'an. They lead a more nomadic life, and range the country from the northern boundary of the 'Audillah and the Kaur el-'Aud to the desert stretches north of the Nisāb and the wild country of the Ahl Kārab and the Mūsabein, who pay a nominal allegiance to the Sultan of Upper 'Aulaqi, but are ever swift to raid his tribesmen when an opportunity occurs.

The most northern section of the Mehājir, the Ahl Hammām,

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are themselves inclined to be predatory, and scour the Hammām Desert on the look-out for caravans. When the depredations become too frequent and obtrusive, the Sultan of Nisāb marches his troops into their country and quickly restores order, dealing out condign punishment on any raiding parties met with. The Hammām 'Āqil, Husein abu Ahmed, has not much control over his people and cannot check marauding.

In addition to his own tribesmen, the Sultan exercises suzerainty over the following:

1. The Bal Hārith, who pay immediate allegiance to the Sherif of Beihān, who in turn is under Nisāb influence and pays a private, semi-voluntary tribute.

2. The Mūsabein, merely nominal.

3. The Ahl Karab, also nominal.

4. The Ahl es-Sa'idi, who pay him land tax under pressure. A further description of the above will be found under their names.

5. The Ahl Nasiyin, who derive their origin from the almost extinct race of Beni Hilāl, a few surviving representatives of which may be found at Heid Hādhinah. They number 700 men, and their territory stretches from Hajar to Heid Jehūr and towards the south-east. Its limit occurs at Jaul (or Jāl) Heirūr, and may be said to lie along the Wādi Markhah within the limits named. The Sultan is Nasr abu Thālib, who belongs to the Abu Thālib dynasty, an offshoot of the Nisāb dynasty. His sway is, of course, subject to the jurisdiction of Nisāb.

6. Three clans who are termed 'Asākir. They do not come directly under the Sultan, but are bound by treaty with the Ahl Ma'an to give their services in battle in case of a war.

(a) Ahl Ba Zal, leading a pastoral life in the Kaur el-'Aud near the source of Wādi Marbūn.

(b) Ahl Wahar, living at Heid Keneb and Hisn Makūsrah, agricultural.

(c) Ahl Reid, who occupy a district north-east of Arq (the frontier village of Lower 'Aulaqi). They lead a pastoral life along the banks of the Wādi Reid, which joins the Wādi Rafal just above Arq, under the name of Wādi Maleik.

7. Ahl Ba Feyyād, a powerful tribe, who are not related to the Ahl Ma'an, but are bound to them by a mutual offensive and defensive alliance. They muster 600 men and live along Wādi Yeshbum, between Safāl and the gorge of Nakabah. Origin not known.

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8. 'Ahl Ba Hadah, another treaty tribe of the Ahl Ma'an, who number 300 men and extend from below the Nakabah gorge to within a short distance of Habbān.

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9. Khalīfah, a treaty tribe living on the western slopes of Heid Hădhinah, a range to the west of the Hammām Desert, and mustering about 1,000 men.

The fighting strength of the Sultan, including his 'Asākir or standing army, is as follows:

Troops at Medak, Nisāb, Wādi Dhura, Wādi Abadan (or Abdān), Wasat, and Beihān	1,100
Ahl Ma'an and Treaty Tribes	4,900
Ahl Mehājir and Nasayin	4,400
	10,400

In case of a great emergency the Sultan would, as suzerain, secure the services of the desert tribes lying east and north-east of the Hammām as far as human life can be supported in the desert. The Beihān tribes would join as a matter of policy, for they are too close to escape being crushed by the fall of the 'Aulaqi dynasty. The people of Jauf would certainly throw in their lot with the 'Aulaqi, for it has always been the policy of the Nisāb Sultans to keep in touch with the parent tribeship, and Jaufi chiefs are often entertained at Nisāb. The Khalīfah of Hādhinah would also come forward, as a serious reverse to Upper 'Aulaqi would cut them off from all their trade routes to Nisāb, Yeshbum, and Habbān.

Lower 'Aulaqi would follow the lead of the Ahl Ma'an, as between Umm Rusās abu Fārid and 'Ali abu Muhsin, the paramount chief of the Ba Kāzim, there is firm friendship and also a defensive treaty. Only in the case of aggression against the 'Abdāli Sultan would the Ba Kāzim keep out, there being a close alliance between 'Ali abu Muhsin and the 'Abdāli Sultan.

If the position of Dathīnah is considered, it will be seen that the Olեh confederacy must join in or be annihilated, and, besides, their sympathies are with the 'Aulaqi.

Under such circumstances the forces may be estimated as follows:

Upper 'Aulaqi	10,400
Lower 'Aulaqi	4,800
Jauf and tribes between them and Beihān	12,000
Beihān	6,000
Desert tribes, Ahl Karab, &c.	8,000
Khalīfah of Hādhinah	1,000
Oleh of Dathīnah	3,200
	45,400

30: Gt. Britain G-5 (ca. 1918-1920 MJ1 Saudi Arabia

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The Ahl Bunyar, who number about 4,000, are excluded, as they would follow the Beida Sultan, and some tribes, whose forces are not known, are also omitted.

The supply of breech-loading rifles amongst these tribes has increased enormously during the last few years, and they have some good mounted troops. Their military spirit is undeniable, their history for the last century being full of martial episodes.

The Ba Kāzim with its numerous subdivisions compose the entire tribal population of Lower 'Aulaqi, and can put into the field about 5,000 men. They are a hardy and turbulent race, always engaged in petty feuds amongst themselves, or raids on their immediate neighbours, the 'Abd el-Wahid, Fadhli, and Oleh. They have a bad reputation with the other tribes on account of their fondness for drink and their slackness in religious observances, but are redeemed by their genuineness and bravery.

They have no paramount chief, such influence as the tribe will permit being exercised by the brother chiefs of the Ahl 'Ali section at Ghidabah, Fadhl and 'Ali Muhsin.

The late Sultan of Lower 'Aulaqi, Bu Bekr ibn Nāsir, lived at Ahwar, about five miles from the coast, and had very little influence over the Ba Kāzim tribesmen. His successor has not yet been appointed.

UPPER 'AULAQI

AHL MA'AN.

Ahl 'Ali Bu Hamid. Wādi Yeshbum from Wāsitah to Safāl, 2,200.

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL BU BEKR	1,000	*Ahl Yeshbum Bruce*	Ruling house of Ahl Ma'an. Present representative Muhsin ibn Farid. They inhabit Sa'id and Wāsitah.
		Ahl Bu Bekr	Pastoral and nomadic, Kaur Edith and Wādi Khaiwān.
		Ahl Sālim	Inhabit Qarn Nahr and Heid Shūq (see vicinity of Yeshbum *Sūq*). Settled and agricultural.
		Ahl 'Abdullah	In Heid Rafal, where they are pastoral and nomadic; also in lower reaches of W. Sha'bah, near its junction with W. Yeshbum. Here they have a little land.

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
Ahl Atik	800	*Ahl Ajūz*	At Arashān and Mehlāl along W. Shabdh. Settled and agricultural; small proportion pastoral and semi-nomadic.
		Ahl Merwān	At Arashān, settled and agricultural there, but at least half of them are pastoral. A few reside at Mehlāl.
		Ahl Mehrān	In upper reaches of W. Sha'b. Pastoral.
		Ahl Ga'ar	In Hisn Sha'b, close to junction of W. Sha'b and W. Sha'bah. Settled and agricultural. A few follow pastoral life farther up the wādi.
Ahl Madhaji	400	*Ahl Maske*	Upper reaches of Wādi Hasbasah. Pastoral. A few inhabit Jehdil and Hejil.
		Ahl Lijam	Jehdil and Modal. Settled and agricultural.
		Ahl Hanash	At Hejil. Settled and agricultural.
		Ahl esh-Shewāhi	At Edat Shems. Settled and agricultural.
Ahl Ba Ras	300	*Ahl Hādi*	At Kaulah. Settled and agricultural.
		Ahl 'Awad	At Shreij. Settled and agricultural.
		Ahl Sālim	Small settlements under Heid Tahm at entrance to Rajalān Pass, chiefly pastoral; in wet weather become nomadic, ranging about the Ba Ras limits in order to make use of numerous grazing grounds which then afford luxuriant pasture throughout the tribeship.

Ahl Mohammed bu Hamid, 1,650.

Ahl Suleimān	800		Divided into several *afkhādh*, but names not known. Live far up the Rajalān Pass towards Hādhinah. Bedouin.
Ahl Matoralan	300	*Ahl Jeduh*	All Bedouin, no *kasās*. Kasr el-'Abd.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Ba Sheir	Kaur el-'Aud.
		Ahl Ba Rajelah	Kaur el-'Aud.
		Ahl Mudun	Pastoral and agricultural. Some large tracts of arable land in the upper reaches of Wādi Khumar.
AHL HĀMED	150		Live at Hisn es-Surr and vicinity of W. es-Surr. No *afkhādh*. Settled and agricultural.
AHL BA THOBĀN	200		Occupy country SE. of Jaul el-Heirūr on the Nasin border and extend S. to near junction of W. Hajar and W. Subhān.
AHL MAKRAHAH			Stretch S. and SW. of the Ahl Ba Thobān.

AHL MEHĀJIR.

(Mehājir is an abstract title given to this group of tribes.)

AHL HAMMĀM	1,200		The Hammām is the most powerful of the Ahl Mehājir, and their 'Āqil, Husein Abu Ahmed, is one of the mainstays of the Ansab Sultan. Territory extends westwards to Heid Qabr and Hisn er-Ruqbah and NW. as far as junction of W. Markhah and W. Hammām. Their limits are somewhat vague as they are entirely nomadic and pastoral.
		Ahl Shemlān	Occupy the country E. of Heid Mejah.
		Ahl Diyāb	Extend from NE. of Heid Mejah into the desert.
		Ahl Husein	E. of Hisn er-Ruqbah, and in time of drought graze and water their camels in Wādi Abadan.
			Other *afkhādh* names not known.
AHL MERĀZIQ	900		Northern limit an imaginary line drawn from Ansab east-

30; Gt. Britain G-5 (ca. 1918) 1920 M§1 Saudi Arabia

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
			wards through Qarn Lemah. S. limit border of Ahl Nitosalah in Jaul ed-Dahrah. They may be practically said to inhabit the mountain system that runs along the E. borders of Jaul el-Mutti and Jaul ed-Dahrah, both these plains being uninhabitable except in very wet weather, when they afford fair pasturage. They are pastoral.
Ahl er-Rabīz	600		Bounded on N. by Ahl Dakar; on S. their limits reach to Hism Jabrah; on the E. Wādi Hanak forms their frontier line. A powerful tribe, but much diminished by smallpox. Above number represents fighting strength in 1910. Partly pastoral, partly settled and agricultural.
Ahl Daya'	700		Inhabit the Khaura district. Settled and agricultural.
Ahl Dakar	100		Inhabit the vicinity of Abadan, bounded on the N. by the Ahl Mabith and on the E. by Wādi Hanak.
Ahl Laqīt	150		Inhabit the mountains of Laqit, which extend from W. Sa'd to W. Jibah. Bedouin and pastoral.
Ahl Mabīth	70		Live between Ahl Dakar and Ansab. Entirely pastoral.

LOWER 'AULAQI

Ba Kāzim, 4,789

Ahl Shamma	300	*Ahl er-Rashid* *Ahl ez-Zenn* *Ahl Hawāfil*	Settled and agricultural. At Kubth, but moving towards Lebākhah. Jidhābah.

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LOWER 'AULAQI (continued)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Konah	Kubth.
		Ahl 'Ali	Kubth and Mehfid.
		Ahl Sālih bu Nasr	Kubth.
		Ahl Husein	Kubth.
		Ahl Mohammed bu Nasr	Jidhābah.
AHL KARLAH	400		All settled and agricultural.
		Ahl Gawil	At Arakein.
		Ahl Dubas	At Lebākhah.
		Ahl Ba Hāl	At Lebākhah.
		Ahl Mansūr bu Sālim	At Lebākhah.
		Ahl Ba Weden	Arakein (these are Sa'dah).
		Ahl Sharif	Arakein and vicinity.
		Ahl Hādi	Lebākhah.
		Ahl Humeid	Lebākhah.
AHL MANSŪR	450		Chiefly Bedouin, but a few *husūn*.
		Ahl Muhlik	Low down in Wādi Rafal.
		Ahl Makrum	In Wādi Kafah below Heid (Leimūn).
		Ahl Haidarah	Upper reaches of Wādi Meriyah
		Ahl Mas'ūd	Below Ahl Heidarah in Wādi Mera.
		Ahl Lehwik	Upper reaches of Wādi Faki.
		Ahl Khalil	Below Ahl Lehwik in Wādi Faki
		Ahl Nubah	In Wādi Kafah above Ahl Makrum.
		Ahl Nasr	Between Ahls Nubah and Makrum.
AHL BA KRAD	130		Bedouin and pastoral.
		Ahl Sa'd	Slopes of Heid Salr (a little land and one *hisn*).
		Ahl Hādi	Wādi Legib (flows into Wādi Kafah from Heid Herif).
		Ahl Yeslum	On eastern border of the Dathinah.
		Ahl el-Lefiyah	S. of above.
		Ahl Gabr	Kaur el-Utheili.
		Ahl Ligrah	Heid Raham.
AHL MANA	25		Partly agricultural and partly Bedouin.
		Ahl Lishmah	Land on left bank of Wādi Meriyah near Kaurat el-'Aliyah.
		Ahl Dusr	Kaurat el-'Aliyah.
		Ahl Sa'd	Kaurat Ahl Mana.
		Ahl 'Awad	Half-way down Wādi Faki.
		Ahl Sālih	Kaurat es-Sifālah.

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LOWER 'AULAQI (*continued*)

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Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL SA'ID	20		Partly agricultural and partly Bedouin.
		Ahl Makasa *Ahl Salāmin*	At Bir esh-Shukab where they have land and *husūn*.
		Ahl Sālim bu Qamar	Near Seilat en-Nettakh (pastoral).
AHL BA SELĀHAH	24	*Ahl el-Awar*	All follow a pastoral life on Heid Hamr, a system E. of Heid Raham.
		Ahl Heidarah	
		Ahl el-Hindi	
		Ahl Lidwa	
		Ahl Ba Bedu	
		Ahl Dedwah	
		Ahl 'Aqab	
		Ahl Bil Ed	
AHL LAHAR	500		Partly Bedouin and partly agricultural.
		Ahl Heitham	All in the district of Ludi, a well-watered country S. of Lebākhah. Extent uncertain, but its S. line probably approaches the barrier range which runs parallel with the coast.
		Ahl Tamūs	
		Ahl Mareith	
		Ahl 'Ali Bu Sa'id	
		Ahl Sabrah	
		Ahl Jedah	
		Ahl Zomah	
		Ahl Kahtar	
		Ahl Hussin	
		Ahl Mokah	
		Ahl 'Uyūn en-Nabah	
		Ahl Dheb el-Aswad	
AHL LEBHAR	100		Live half-way down Wādi Leikah and are also scattered among the mountain ranges towards Dathīnah. Bedouin.
AHL AHTALAH	900		Partly Bedouin and partly agricultural.
		Ahl Yeslam	At Ahwar and lower reaches of Leikah.
		Ahl Haidarah	In Wādi Gahr (or Jahr), near junction with Leikah.
		Ahl el-'Afu	At Ahwar.
		Ahl Luthfal	Wādi Tisabah (comprises Dathīnah systems and joins Wādi Gahr).
		Ahl Baseniyah	Upper reaches of Wādi Gahr.
		Ahl el-Asad	Below Ahl Heidarah in Wādi Gahr.
		Ahl Ambur	East of Ahl Luthfah.

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LOWER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Umerthi	At Ahwar and Hisn 'Ariyah 'Ali (or bu 'Ali).
		Ahl 'Ali	Left bank of Wādi Leikah.
Ahl Ajam (Ajara) (Dār)	150		Between Ahl Mansūr and Ahl Ahtalah. Bedouin.
Ahl Hamid (Dār)	300		
Ahl Haidarah (Dār)	250		
Ahl Manas (Dār)	220		Southern slopes of Heid Raham.
Ahl Bu Bul (Dār)	180		Between Heid el-Aswad and Bir Subbāhīyah.
Ahl Bahan (Dār)	200		East of Ahwar.
Ahl Yahāwi	150		Settled and agricultural.
		Ahl Gabr	At Misāni S. of Ahwar.
		Ahl Soban	At Hanad.
Ahl Bedu (Dār)	230		At Hanad.
Ahl Hamid (Dār)	160		At Hanad.
Ahl Umm Bushti (Dār)	100		SE. of Ahwar on right bank of the Wādi.

10. *Bal Hārith*

See Beihān.

11. *Beida*

The Beida is a plateau Sultanate north of the Kaur, impinging on the Yemen along its western boundary and reaching northwards to Beihān ed-Daulah. To the east is the Upper 'Aulaqi Confederation and on the south the 'Audillah.

Formerly its power was more wide-reaching, and in the Prophet's time, or even earlier, all the land round Nisāb was in the hands of the Umm Rusās dynasty of Beida and his chief tribe, the Ahl Bunyar. This they held until the year 1590, when they were forced back up the Wādi Khaura and to the Dahr plateau by the Ahl Ma'an and other tribesmen who now form the Upper 'Aulaqi Confederation.

The Sultan resides at Beihān Umm Rusās, and can muster about 1,000 men of his own retainers and 'Asākir. An unsuccessful

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attempt was made some years ago to enter into relations with him. He still stands out from treaty relations with us and is in correspondence with the Imam.

The principal tribe is the Ahl Bunyar, occupying Soma (or Sauma'ah) and the Dahr plateau. Their chief is 'Abd en-Nebi Husein, who lives in the fortress of Dhimrah, which guards the thriving trading town of Soma from attack. He is a man of about 50 years and carries his influence beyond his borders to the 'Audillah and Upper 'Aulaqi tribes. He commands some 4,000 men. Farther north come the tribe of the Beni Yūb, who used to exact customs dues on the Beihān Jezāb and Yeshbum caravan road until prevented by the Ahl Hammām. They range along Wādi Markhah and up to Rahwat er-Ribbah. The Azani, the third chief tribe, are chiefly pastoral, with the exception of the Ahl 'Omar, who are a trading and agricultural community.

Tribe.	*'Āqil.*	*Sub-Tribes.*
Ahl Bunyar. 4,000 men	'Abd en-Nebi Husein.	
Beni Yūb		
Azani. 1,500 men		*Ahl Sa'īd.* *Ahl Omar.* *Ahl 'Obeid.* *Ahl Yahya.* *Ahl Wahish.* *Ahl Sei.* *Ahl Kesiyīn.* *Ahl Mohammedīn.*

12. *Beihān*

Beihān is the name given to the district adjoining Wādi Beihān from the point where it leaves the mountain system of Beida down to the region where it loses itself in the Great Desert. Commencing from the upper reaches, the land on both sides of the wādi is in the hands of the Beida Sultanate. Farther down are the limits of the Mūsabein, chief town Hajarah. Below them the Sultan of Nisāb has some land, and farther down are the tribal limits of the Bal Hārith, in which are the towns of Durb, Hakaba, and Seilān; the two latter belong to the Ashrāf of Beihān and Durb belongs to a large and influential family of Sādah. The above towns have also a large population of *raya*, or trading classes, all of whom pay taxes to the Sultan of Upper 'Aulaqi. The Ashrāf and Sādah also pay a private semi-voluntary tribute (Jibār) to him, and he

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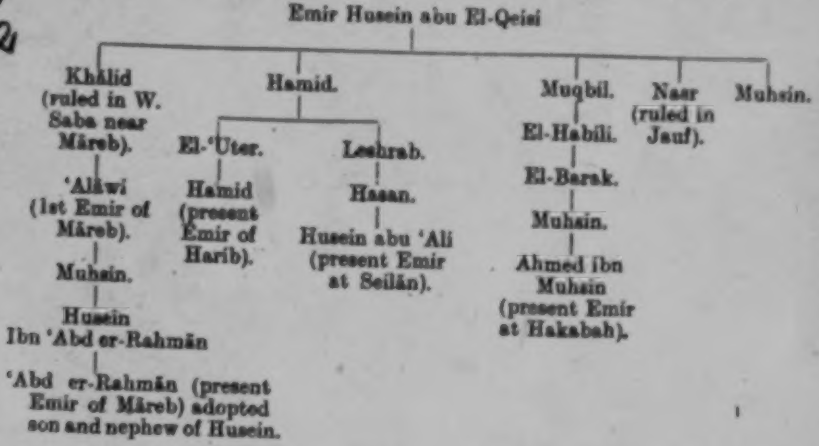
exercises considerable influence in the district. The position of these Ashrāf requires some explanation; they are descended as follows:


Emir Husein abu El-Qeisi
Khālid (ruled in W. Saba near Māreb).
'Alāwi (1st Emir of Māreb).
Muhsin.
Husein Ibn 'Abd er-Rahmān
'Abd er-Rahmān (present Emir of Māreb) adopted son and nephew of Husein.
Hamid.
El-'Uter.
Hamid (present Emir of Harib).
Leshrab.
Hasan.
Husein abu 'Ali (present Emir at Seilān).
Muqbil.
El-Habili.
El-Barak.
Muhsin.
Ahmed ibn Muhsin (present Emir at Hakabah).
Nasr (ruled in Jauf).
Muhsin.

The chief Emir at Beihān is Ahmed ibn Muhsin of Hakaba, who also resides at Beihān el-Jezāb. He is an old man of about 67, crafty, but less powerful than he pretends. He is comparatively wealthy, entertains lavishly, and is very popular with the Bal Hārith, among whom he lives for a great part of the year as a Bedouin, in the lower reaches of Wādi Beihān. He acts as an arbitrator and dispenses justice. As regards his outside relations, he is on bad terms with the Sherif of Māreb. He has always been anglophile and signed the Aden Treaty in 1903. More recently he has expressed anxiety to extend the British sphere of influence northwards over Beida, Māreb, and Jauf. The Sheikh of the Bal Hārith is Shammakh ibn Ghannam, a middle-aged man who visited Aden in 1904 and confirmed the treaty concluded with Ahmed ibn Muhsin in the preceding year.

Neither he nor any of the Ashrāf have any influence with the Mūsabein. The Bal Hārith, Sādah, and Ashrāf number together 2,000 men. The Mūsabein are said to muster more than 4,000 men. The sand-dunes which surround Beihān on three sides prevent anything in the nature of a cavalry dash for raiding purposes, but marauding parties (especially from the Hammām), frequently slip through on saddle-camels and play havoc with the Mūsabein. The Bal Hārith and their Sādah and Ashrāf are, however, never molested.

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13. *Dhimbari*

A small tribe north of Aden, about 40 miles east of the Haushabi, whose Sultan claims suzerainty over them, a claim which they only admit when it suits them. They have always given trouble, and in 1903 a British column meted out punishment to them for raiding the mail, and destroyed their fortress at Nakhlein. The chief Sheikh is Sālim Husein. They are reported to have recently joined the Turks.

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14. *Fadhli*

The Fadhli are a large and warlike tribe, numbering about 8,000 fighting men, who are probably well armed owing to their large seaboard and resources. They are pastoral and agricultural, and extend from Maqātīn (the Lower 'Aulaqi boundary) to the Fadhli border and British frontier line at 'Imād, where the tribeship is a mere coastal strip and uninhabited. To the north is the Oleh confederation, over whom the Sultan claims a suzerainty, which is not admitted. In actual practice his power does not extend inland of the maritime ranges. The Sultan is Husein ibn Ahmed, resident at Shūghrah (Shuqrah). He is an old man of 90, and in 1877 was deported to India and confined in the fort of Ahmednagar for 9 years, having been implicated in the murder of his brother Heidīyah, who was then Sultan. Heidīyah was succeeded by Sultan Husein's son, Ahmed ibn Husein. The latter died in 1907, after giving much trouble to the authorities, and Husein was proclaimed Sultan. He is unpopular with his subjects, and his grandson 'Abdullah Dīn ibn Ahmed has greater influence and is anxious to supplant him. He has a son aged 31 named 'Abdullah ibn Husein, who acted for him during his absence in Delhi at the Durbar in 1911, and again in 1913 when he visited Jerusalem. Sultan Husein visited Aden late in 1915, afterwards returning to Shūghrah. In January of this year he was summoned to Lahej and received by Sa'ūd Pasha with much honour. After remaining there for some time he returned to Shūghrah and reopened correspondence with Aden, claiming to have been compelled by *force majeure* to visit Lahej. His subsidy has been withheld and an embargo been placed on Shūghrah. He has been ordered to Aden to state his case, but it is not expected that he will comply until the situation is clearer.

The Fadhli Sultan is in a favourable position, owing to the convergence of several caravan routes from the northern and eastern districts, to collect onerous transit dues and hamper traffic generally.

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/01 The cadets of his house in Abiyân, which owes its fertility to W.
619 Banna and other streams between the Fadhli and Aden, have always been independent of him, and bleed the unfortunate traders a second time before they can pass.

622 The chief tribe is the Merqûshi (Markashi), who live round J. 'Uris and the neighbouring hills.

FADHLI

Sultan.	*Tribes.*	
Husein ibn Ahmed of Shâghrah.	*Merqûshi (Markashi).*	Round J. 'Uris.
	Ahl Haidarah Mansûr.	In Abiyân.

15. *Haushabi*

The Haushabi are a powerful tribe extending from Dareijah to Nûbat Dakim, and controlling the Yemen caravan road along the Wâdi Tiban, north of the 'Abdâli territory. They claim suzerainty over the Dhâmbari, which that tribe admits only when it suits them. They are agricultural and pastoral and number about 6,000 souls.

The capital is Musemir, a town 60 miles north of Aden, situated on a small plateau overlooking the left bank of the Wâdi Tiban. The Sultan, 'Ali ibn Mani, threw in his lot with the Turks when they appeared in 1915, and accompanied them south in their attack on Aden. He is said to be under the influence of Mohammed Nâsir Muqbil of Mâwiyah. He had always shown signs of weakness and irresolution, and although his conduct improved just before the war broke out he had the misfortune to be in the hands of ill-disposed and irresponsible advisers, of whom the chief is Fadl ibn 'Ali Humâdi,

16. *Hajarîyah*

The Sheikh of this district is Ahmed Na'mân, formerly a tax-farmer and made a Kaimmakam by the Turks. He maintains a Zeidist levy of 500 men, and raised a larger force to help the Turkish expedition against Aden. Sub-Sheikhs under his influence attacked us at Sheikh Sa'îd late in 1914. Early in 1915 he attacked Sh. Mohammed Hasan, the chief of a religious fraternity at Jebel Habashi, near Ta'izz, for refusal to pay tithe. More lately he has been reported to have been killed and succeeded by his son Mohammed, who was formerly A.D.C. to the commandant of Ta'izz, and is said to be energetic and anti-British.

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17. *Quteibi*

A small tribe, about 50 miles north of Aden, whose head-quarters are at Dhi Hajarah. The Sultan of the Amīri, who rules immediately to the north, claims suzerainty over them, but cannot enforce it, nor do they admit the claim.

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The tribe rebelled in 1903 and a British expedition was sent against them. Their Sheikh, Mohammed Sālih el-Akhram, nursed a grievance about this for some years, but was eventually won over. He has not much influence over a restless and quarrelsome tribe. He was at odds with the 'Alawi until 1912, when the 'Abdāli Sultan effected a reconciliation. The real power lies with his nephew, Sheikh Muqbil 'Abdullah, who has always been an unreliable factor. Sheikh Mohammed Sālih endeavoured to remain neutral when the Turks advanced in 1915, and as late as November in that year wrote to the Resident, Aden, saying that the Turks were exercising pressure on him, and that he was afraid of invasion. He was still holding out in March 1916, but his nephew had been to Lahej to treat and temporize with the Turks.

18. *Māwīyah*

The Sheikh of Māwīyah, Qa'tabah, and Shurmān is Mohammed Nāsir Muqbil, a powerful chief on the Yemen boundary, whose influence extends from Qa'tabah to Sheikh Sa'īd on the west, and south-east to the Haushabi country. He was originally a tax-farmer, whom the Turks made Kaimmakam of Shurmān and Kama Ira. He opposed us in 1901 and, after an initial success against the Haushabi, was defeated by a British column which blew up his fortified tower at Darajah. On our protest to the Ottoman Government he was officially degraded as scapegoat, but was promoted later.

In February 1915 he signed an agreement with the Resident, Aden, agreeing in return for a subsidy to expel the Turks and recalcitrant chiefs from the Liwa of Ta'izz. Subsequently he joined the Turkish advance, bringing with him his permanent levy of 500 Feidis and some fighting men from the neighbouring tribes. Latterly he has been reported as being at Lahej with the Haushabi.

19. *Mūsabein*

A wild, semi-nomad tribe between the country of the Sherif of Beihān, who has no influence over them, and the Bal Hārith tribe. Their head-quarters are at Hajarah and they range east to the Ahl Karab country. They are nominally vassals of the Upper

101 'Aulaqi tribe, but are on bad terms with the Ahl Hammâm, who
619 frequently send small raiding parties against them through the
difficult sand-dune country which surrounds them. They are said
622 to have 4,000 men.

20. *Oleh*

The Oleh are a powerful confederation of tribes, descended from a chief of that name, in a district known as Dathînah, which, however, only occupies the centre of the confederation. Its limits are rather vague. The boundaries of the confederation are, on the north Upper 'Aulaqi, on the south the Merqûshi (Markashi) section of the Fadhli Confederation, on the east Lower 'Aulaqi, and on the west and north-west the 'Audillah, with whom they have an hereditary feud.

They number about 3,000 fighting men of good material, but undisciplined and lacking cohesion. They have no paramount chief, but Sheikh 'Ali ibn 'Alâwi of the Elhîn, who claims descent from the common ancestor, Oleh, influences tribal policy to a certain extent. He has the right to adjust disputes between any tribes of the confederation.

There are three main family divisions of the Oleh, their family names being at the present time merely abstract titles denoting the branch from which each tribe was originally descended. They are the Ahl Ba Leil, the Ahl Armân, and the Ahl Sa'îd. The Ahl Ba Leil are the most numerous division, mustering nearly 1,500 fighting men. They occupy the south-eastern portion of the confederation and have a bad name for raiding caravans, although such acts are by no means common. Their 'Âqil is 'Awad ibn Haidarah of the Ahl Hanash. They are all nomadic and pastoral, but own a few fortified villages and possess a little arable land.

The Ahl Armân number 700 men and are mountaineers, pastoral and semi-nomadic. The Ahl Sa'îd dwell in the plain of 'Amûdîyah and are the richest and most civilized portion of the confederation. They are agricultural, settled and trading.

OLEH CONFEDERATION

Ahl Ba Leil. 'Âqil, 'Awad ibn Haidarah of the Ahl Hanash.

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
AHL HANASH	300		S. of Heid el-Hamra, nearly to Heid Lamas.
AHL JADÎNAH	300		SW. of Ahl Hasanah, between them and Ba Kâzim frontier.

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OLEH CONFEDERATION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
Ahl Ba Kunnâshi	150		S. of Hanashi borders. Eastward of Heid Lamas.
Ahl Marûmi	150		Between Heid Lamas and Hamra on N. Hanashi border.
Ahl Aweni	70		Due S. of Jadinah, Ba Kâzim on the E., Hanashi on the W., Ba Kunnâshi on the S.
Ahl Merwari	100		Range the N. and NE. slopes of Jebel 'Aris.
Ahl Marâthil	100		E. of Surr between Ardh en-Nahein and Hanashi.
Ahl Shuweini	300		Entirely isolated. Many years ago friction between them and the Ahl Hanashi; they migrated westwards. Now in mountains NW. of Mis-hâl; graze their flocks along the great plain occupied towards NE. by the Ahl es-Sa'idi. Yâfa' frontier on W.

AHL ARMÂN

Elhin 'Ali ibn 'Alâwi			Most important tribe of Confederation; descended in direct line from common ancestor Oleh. Occupy large range of country between Wâdis Khaura and Dhura (or Durra). Bounded on N. by Upper 'Aulaqi frontier and on S. by 'Audillah.
		Ahl edh-Dheib	Near source of W. Dhura and westwards.
		Ahl el-Merda	N. of the Ahl edh-Dheib.
		Ahl es-Sakri	W. of the Ahl el-Merda and Ahl edh-Dheib. Western limit W. Khaura.
Ahl Fathan	200		Northern limit Hisn Gabrah, southern the big 'Aqabah.
		Ahl el-Kahal	E. of Ahl edh-Dheib. The Fathani 'Aqil belongs to this *fakhdh*; lives at Hisn el 'Atfah on the mountain route to Dathinah. Owing to position of his *hisn*

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OLEH CONFEDERAȚION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
			and enclosed nature of the route he is in a position to tax caravans relentlessly.
		Ahl Hāmid ba Mansūr	E. of Heid Wajr.
AHL 'ARWĀL	200		S. and SW. of Ahl Fathan. Southern limit just to SW. of Hisn Hanib.
		Ahl el-Melh	Near Hisn Dhelamah.
		Ahl Suleimān	N. of the above.
		Ahl Hejlān	Between the above and the Elhin border.
		Ahl el-Faqir	At Hisn Hanib.
		Ahl el-Hauti	East of above.
AHL HĀTIM	100		SW. of the 'Arwāli on the crest and S. slopes of Heid Maran.
		Ahl el-Makshum	Range the summit of Heid Maran.
		Ahl en-Nesr	Lower slopes of above and in Heid Thuwwah.

AHL SA'ID

MEYĀSIR 'Āqil, Umm Heithami Abu Fadhl	400		Plain of 'Amūdiyah.
		Ahl Furaj	At Jiblah and El-Qarn.
		Ahl Sālik	At 'Aqbābah and NE. to Hisn Maran.
		Ahl Mamrad	At Mamrad.
		Ahl Shemlah	Under the E. and SE. spurs of Heid Khamah.
HASANAH 'Āqil, Mijāli Abu Misudah	600		Plain of 'Amūdiyah.
		Ahl Nasr	At Quleitah.
		Ahl Ba Kām	At Dobah and Qaus.
		Ahl 'Uleid	On Heid Wajr.
		Ahl Sheid	At Jiblah, Waznah, and N. of of Quleitah.

The Meyāsir and Hasanah live side by side on the broad plain of 'Amūdiyah and are the plain-dwellers of the Confederation. There is no distinct border between the two, but an imaginary line joining the SE. spurs of Heid Gamrah and Heid Sumr will show the Meyāsir limit; then comes a stretch of neutral ground and then the Hasan border, beyond whom to the SE. lie the Jadinah, and on the W. and NW. the Ba Kāzim frontier.

21. *Subeihi*

The Subeihi are a large tribe numbering nearly 20,000 souls and inhabiting the country bordering on the sea from Ras Imrān Bāb el-Mandeb to within a few miles of Aden. They are bounded on the

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north by the Maktâri, Sharjabi, Athwâri, and other tribes under Turkish suzerainty. 101

Of all the tribes in the vicinity of Aden the Subeihi approach most 619• nearly to the typical Bedouin in character. True 'Children of the 622 Dawn', as their name by some is said to imply, they by preference select that hour for their attacks on wayfarers. They are divided into a large number of petty clans, and there is no paramount chief. Except for some arable land near Umm Rija, they pay little attention to agriculture, nor do they engage in commerce to any extent. Many members of the tribe, however, earn a livelihood by becoming *muqaddams*, or leaders, of caravans from other districts which pass through the Subeihi country *en route* for Aden. On account of their frugal diet, which consists of little else than *jowari*, they are very spare in frame, but possess great powers of endurance and have a high reputation for courage, unfortunately blemished by their character for treachery. In consequence of their poverty, few of them own camels, none horses, but the camels in the district are considered equal in speed to the latter animal, in consequence of the great attention which is paid to their breeding.

They were placed under the sovereignty of the 'Abdâli in 1881, but overthrew his control and resumed their old position of independent relations with the Residency in 1886. Agreements were made with the Dubeini, Mansûri, Makhdûmi, and Rujei subdivisions of the tribe, whereby, in consideration of a monthly allowance, the traffic passing through their districts was freed from transit dues and protection granted to travellers.

They were one of the first tribes to join the Turks in 1915 and took part in the attack on Lahej.

Sub-Tribe.	*Clan.*	*Sheikh.*
Mansûri		Shahir ibn Seif. About 22 years old. Elected in 1901 on death of his father, Seif ibn 'Abdullah Ba Khadra. His relative, Sâlih ibn Ahmed, ruled for him till 1913. Resides at Mashârij. Drew a stipend of Rs.600 a year. Is of family formerly paramount over whole tribe. Respected by tribesmen.
Brahimi		'Ali ibn Ahmed Umm Tomi. Aged 49. Was stipendiary.
Bureimi		'Alâwi ibn 'Ali. Aged 42 years. Lives at Mujâbah. Non-stipendiary.
Dubeini		Muqbil Hasan. Stipendiary. Lives at Tâfih on the Aden–Mafâlis caravan route.
,,	Jereiwi	Derwish Battâsh. Aged 43 years. Ambitious to be Sheikh over all Dubeinis. Sometimes useful.
,,		Seif Diban. Muqaddam for caravans.

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SUBEIHI (*continued*)

Sub-Tribe.	*Clan.*	*Sheikh.*
101 Dubeini	Mashâki	Hasa' Qasim. Young, intelligent, formerly well disposed.
● 619 622 'Atifi	'Aweida	'Ali Ba Sâlih Ba Râjih. Aged 42 years Lives at Khatabiyah or Kadthi. Stipendiary. Weak and unable to control his unruly following, who are a clan of nomadic robbers.
Juraibi	Masdari	Seyyid Mohammed Ya'qûb. 52 years old. Lives at Gharaqah. Has some influence. Generally on good terms with Aden, but his avarice led him astray. Non-stipendiary.
"		Ahmed Sa'id. Mansab of Weli Sanâwi shrine on the Subeihi Humeidi boundary. Aged about 51 years. Is revered for his sanctity. Lives at Hâbil es-Sabt or Sanâwi. Was useful to Boundary Commission and afterwards visited Aden ; intelligent. News reporter for district to Aden.
Mutarrifi		'Abdallah Ba 'Imâd. Aged about 58 years. Lives at Mulehiyah. Has some influence with his sub-tribe, which is nomadic.
Wahâshah	Ma'mei	Ahmed Umm Basûs. Joint Sheikh. Aged about 57 years. Lives at Umm Shreijau. Relations with Aden were satisfactory on the whole. Frequently visited Aden. Non-stipendiary.
"	"	Seyyid Ja'far, joint Sheikh with above. Aged 52 years. Rendered some service in obtaining recovery of mail bags looted by 'Atifis in January 1906. Means well, but weak.
"	Juleidi	'Imâd ibn Ahmed. Aged about 48 years. Resides at Shawar. A man of stubborn disposition and intriguer. Non-stipendiary.
Makhdûmi		Murshid Ba Nâsir. Aged about 55 years. Stipendiary. Lives at Wâdi Marasa. Influential and regarded by his sub-tribe and Mansûri as a prudent and pious leader.
Humeidi		'Ali Ba Sâlim. Aged about 63 years. Lives at Jebel Asharwân near Haushabi border Influential with sub-tribe, which is mainly nomadic. Non-stipendiary.

22. *Upper Yâfa'*

The Confederation of Upper Yâfa' is situated to the NE. of Aden, and is bounded by the Lower Yâfa' Sultanate on the south, the Beida and 'Audillah on the east, and the Amîri and Dhâmbari on the west.

The inhabitants are warlike and hardy mountaineers, always ready for active service, which they seek in different parts of the world. As a confederation they lose power owing to the lack of

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cohesion and a uniform policy and the personal ambition of the different Sultans.

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Like many other tribes in the south of Arabia, they were formerly subject to the Imams of San'ā. The tribe is called after their ancestor ' 'Afīf '.

Although known as ' Upper Yāfa' ' in English, the confederation is called in Arabic Yāfa' es-Sufla, or ' Lower Yāfa' '.

The rightful Sultan of Upper Yāfa' is 'Omar Qahtān, who succeeded his father in 1913, but was expelled by the tribe for coming to Aden to make a treaty with us, as they were jealous of his selection. He belongs to the Dhubi section, though originally of the house of Sheikh 'Ali Harharah. He was opposed by his brother, Sālih ibn 'Omar, and, despite English influence, failed to get himself reinstated. The Government accordingly refused to recognize him as Sultan and gave him a year within which to bring about his rehabilitation. They, however, continued to pay the stipend received by his father, Qahtān, who was a man of little influence and in his later days an exile from his capital. His brother Sālih ibn 'Omar, who is a man of much stronger character, was recognized in 1911 by the Maflahis as their Sultan and receives tribute from Rub'atein.

There are four chief tribes: the Mausata, Maflahi, Sheibi, and Dhubi. The Sheikh of the Mausata is Muhsin 'Askar. He is a man about 75 years old and comes of a family of intriguers, but wields undoubted influence. He signed the treaty with the Bombay Government in 1904 as joint signatory with his brother 'Ali 'Askar. The latter died in 1907 and was succeeded by his son Nāji 'Ali 'Askar, but most of the power has remained with his uncle Muhsin 'Askar.

The Sheibi are the most northerly tribe of the Confederation and impinge on Ottoman territory towards the Bana. Their Sultan is 'Ali Mauna es-Sakladi.

The Sheikh of the Dhubi is Sālim Sālih ibn 'Ātif Jābir. He is a stipendiary and his predecessor was the first Upper Yāfa' Sheikh to conclude a treaty with us (1903).

Two other stipendiaries of this section are the brother Sheikhs Mohammed and 'Omar ibn Muthanna ibn 'Ātif Jābir. The latter has little influence and has not justified his selection as stipendiary. He is grasping and a master of intrigue. Rub'atein is an appanage of the Dhubi tribe. The three principal Sheikhs are Yahya ibn 'Askar, Sālih ibn Ahmed, and Yahya Nāsir. Before the war they were all fearful of Turkish intrigue and desired closer relations with the British Government.

Another important tribe is that of the Maflahi, whose chief is

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101 'Abd er-Rahmān ibn Qasim. He is a stipendiary and has always been a well-wisher of the English. His residence is at Jurba.

• 619 The conduct of the Upper Yāfa' Sheikhs has not been entirely satisfactory lately. Some of the non-stipendiary Sheikhs have long
622 resented their exclusion from the list of recipients of doles and have turned to the Imam of San'ā. The descent of the Turkish forces opened an avenue for securing loot and monetary consideration from Sa'īd Pasha. The stipendiaries have been outwardly loyal, but there is evidence to show that some sort of secret understanding exists between them and the transborder Arabs. A section of the Mausata have actually gone over to the enemy, and the rest will follow where they think that their interest leads them.

UPPER YĀFA' CONFEDERATION

Tribe.	*Chief.*	*Clan.*
MAUSATA	'Ali 'Askar	
	Muhsin 'Askar	
SHEIBI	Salim ibn 'Amr	
DHUBI	Sālim Sālih	
	Mohammed ibn Muthanna	
	'Omar ibn Muthanna	*Khalaki.*

23. *Lower Yāfa'*

The district of Lower Yāfa' is inhabited by the Beni Qāsid tribe. Their late Sultan, 'Abdullah ibn Muhsin, who died early in 1916, was a man of eccentric habits and disliked both the British and the Fadhli. The newly elected Sultan is as yet an unknown quantity, but is said to be Turkophobe. His tribes are out of hand and several have addressed themselves to Aden asking to know the policy of the Government. They have long been at variance with the Fadhli, and a short time ago were in danger of having their supplies cut off from Shūghrah. Sa'īd Pasha, however, intervened and succeeded in arranging a three months' truce between them

B. HADHRAMAUT

1. *Akābarah*

A small nomad tribe, descended from Himyar, along the sea-coast west of Makalla and between Makalla and the Beni Hasan They number 500 fighting men.

2. *'Amūdi*

A nomad tribe which was formerly powerful and owned the Wādi Dō'an almost up to Meshed. They were almost annihilated

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about 15 years ago by the Sultan of Makalla. The survivors, numbering only about 150 men under Sheikh Sālih ibn 'Abdullah, are still suffered to live in the Wādi Dō'an.

3. *Awābthah*

An independent nomad tribe of Himyar, living in Wādi 'Ain, south-east of Haurah. Their chief Sheikh is 'Abdullah ibn Ahmed and they number about 2,000 men. They are allied with the Seibān and with them maintain a continued warfare with the Hamumi. The chief families of Ashrāf are the Ahl Ba Wazir and Beni Sheibān.

Paramount Sheikh: 'Abdullah ibn Ahmed.

Sub-Tribes.	
Banir.	'Abdullah ibn Ahmed.
Bazar.	Ibn Kurdūsah.

4. *'Awāmir*

A strong nomad tribe to the north of Terim. They pay a nominal allegiance to the Sultan of Seyyūn and Terim and unite with the Kathīri against aggression from outside.

5. *Dein*

A tribe, chiefly nomad but partly agricultural, in the country north-west of the Nu'a and between them and the Āl Hamīm. They trace their descent from Kindah. They are entirely independent, but maintain friendly relations with the Nu'a and Āl Hamīm. Sālim Bamar is their chief Sheikh with a following of about 2,000 fighting men.

Paramount Sheikh: Sālim Bamar.

Sub-Tribes.	
Bamsadus.	Sālim Bamar.
Ba Henhen.	'Abdullah ibn Ahmed.
Ba Suweidān.	'Abdullah ibn Mubārak.
Yās.	Ahmed ibn Yislam.
Ba Karshum.	

6. *Āl Hamīm*

A powerful and warlike Bedouin tribe, north-west of the Nu'a and Dein, living in the country round Shura and Wādi 'Irmah and ranging the country north to the Empty Quarter. They possess many horses and were of great assistance to the Nu'a in their fighting against Ghālib ibn 'Awad el-Ka'aiti, Sultan of Makalla. They can muster from 8,000 to 10,000 men under Thābit ibn 'Omar, their Paramount Chief.

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7. *Hamami*

101 A strong and warlike nomad tribe descended from Himyar in the
country north of Makalla. They are entirely independent, can put
• 619 nearly 10,000 men in the field, and are always at war with the Sultan
of Makalla, the Awâbthah, and the Seibân. Their chief Sheikh is
622 Sheikh Halreish. The principal sub-tribes are Beit Jerzat, Beit 'Ali,
and Beit Sa'îd.

8. *Beni Hasan*

A small nomad tribe descended from Himyar, and numbering 200 men, in the country along the coast between the Mohammedîn and the Akâbarah west of Makalla.

9. *Jâbiri* (pl. *Jawâbir*)

A strong nomad tribe, south of Seyyûn, having a defensive alliance with the Kathîri and paying a nominal allegiance to the Sultan of Seyyûn and Terim.

10. *Jada*

The Jada are an independent Bedouin tribe, tracing their descent from Kindah, and living in the Wâdi 'Amd to the south-east of Haurah. They number 3,000 men.

Chief Sheikh, Ibn Shemlân.

Clans.	
Beni Shemlân.	Ibn Shemlân.
Beni Humeid.	
Beni Mâdhi.	

11. *Kathîri*

The Kathîri tribe is one of the most warlike and powerful tribes in the Hadhramaut and is the chief menace to the ever-increasing power of the Sultan of Makalla. They are partly settled and partly nomad, and occupy the country between Terim and Seyyûn, their chief towns, almost up to the Sultan of Makalla's frontier city of Shibâm. The feud between the two arose in the early seventies of last century and has ever since dominated the politics of the Hadhramaut. At that time the Kathîri Sultan of Seyyûn borrowed three lakhs of rupees from the head of the Ka'aiti family, and afterwards repudiated the debt. Recourse was had to the Political Resident of Aden, and after arbitration had proved abortive, Shiheir and Makalla, then in the possession of the Kathîri Sultan, were bombarded by a British ship and handed over to the Ka'aiti. Since

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then there has been an increasing feud which has at times led to 101
actual warfare. 619

The present Kathiri Sultan is Mansūr Kathiri, a man who has been unable to enforce his will on his independent tribesmen; the 622
latter are said to number 10,000 to 15,000 fighting men, and with their allies the 'Awāmir, Tamīmi, and Jābiri, who can put into the field another 5,000 warriors, they form a very powerful confederation. Like all tribal confederations, however, jealousies and an innate independence prevent them from making full use of their power.

12. *Manāhil*

A warlike and independent nomad tribe, roaming the country to the north of the Hamumi, numbering between 5,000 and 6,000 men. They are allied to the Hamumi in opposition both to the Seibān and the Sultan of Makalla.

13. *Mohammedīn*

A small nomad tribe, numbering 300 men, between the Nu'a on the west and the Beni Hasan on the east. They trace their descent to Himyar. Sa'īd ibn Suleimān is their Sheikh, living at Haseisah, the main tribal centre.

14. *Nahad*

The Nahad are a Bedouin tribe, descended from Kindah, numbering from 3,000 to 4,000 men and occupying the country due north of Haurah. They are on friendly terms with the Sultan of Makalla's representative at Haurah, but are bitter enemies of the powerful tribe of Sa'ar to their north. Their Paramount Chief is Sheikh Ibn Minīf.

15. *Nu'a*

The Nu'a are a Bedouin tribe, descended from Himyar, with head-quarters round the valley of Wādi el-Hajar. They are bounded on the west by the tribes of the 'Abd el-Wahīd Sultanate, on the north-west by the Dein and Āl Hamīm tribes, on the north by the Numan, and on the east by the Seibān and Mohammedīn.

Between Bir 'Ali and Haseisah they come down to the sea. They cultivate *dhura* and wheat in Wādi Hajar and raise dates, but their chief wealth is in camels, of which they are said to possess about 6,000, and in sheep and goats. The Sultan of Makalla cast covetous eyes on their possessions and for 12 years strove to wrest the Wādi Hajar from them. He met with no success, and two years ago relinquished his attempts and made peace. The Nu'a can put

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101 from 5,000 to 6,000 men in the field, all armed with rifles. Their chief Sheikh is Ahmed ibn Qādim, who lives at Lubnah, a man of
● 619 about 45, strong and well liked by his tribes. He keeps on good terms with the Sultan of Bālhāf and with the Dein, and is allied
622 with Thābit ibn 'Omar, the chief of the Āl Hamīm, who helped him in his war against the Sultan of Makalla. The Ashrāf are strong in the district, and Sherif el-Beit of Kanīni is much sought after as an arbitrator in quarrels between the different clans.

Paramount Sheikh: Ahmed ibn Qādim.

Sub-Tribes.	
Baqarwān.	Ahmed Abeidan.
Ba Diyān.	Sa'īd ibn 'Ali.
Ba Faqash.	
Badbas.	'Ali ibn Mohammed.
Burshaid.	Ahmed ibn Qādim.
Basam.	Sa'īd ibn 'Ali.
Ba Hamish.	Mohammed ibn Sālim.
Ba Hakim.	'Abdullah ibn Sa'īd.
Limus.	'Omar ibn Ahmed.

16. *Numan*

A nomadic tribe, numbering about 1,000 men, descended from Himyar, who roam the country north of the Nu'a and Wādi el-Hajar. Their chief Sheikh is Sālih ibn Selīm ibn Qutam.

17. *Sa'ar*

The Sa'ar are probably the most numerous tribe in the Hadhramaut; but though completely independent and lawless, they are too far removed to play a very important part in its politics. They roam the country north of the Nahad and Haurah right up to the edge of the Ruba' el-Khāli and are said to number 20,000 men. An old feud exists between them and the Nahad. Their chief is Ibn Jarbu. They claim descent from Kindah.

18. *Seibān*

A Himyarite tribe of nomads inhabiting the desolate plateau to the west of the upper reaches of the Wādi el-'Aisār. They are bounded on the north by the 'Amūdi, on the south by the Akābarah and Beni Hasan, and on the east by the Hamumi.

'Omar ibn Ahmed is their chief Sheikh, but they come also under the suzerainty of the Sultan of Makalla. They are friendly with the Nu'a and the small tribes on their south. With the Hamumi they have a long-standing feud which leads to continual fighting.

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They put about 2,000 men in the field. Abd er-Rahmān esh-Shatri has great influence over them. 101

Paramount Sheikh: 'Omar ibn Ahmed. 619•

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Sub-Tribes.

BASARAH.	'Omar ibn Ahmed.
BASARĪYAH.	'Omar ibn Ahmed.
BA QŪR.	Mohammed ibn Suleimān.
BAMŪR.	Mohammed ibn 'Alī.

19. *Tamīmi*

A nomad tribe to the east of Terīm and the Kathīri, with whom they are allied for purposes of defence.

20. *Yāfa'*

The Yāfa' tribe, whose real home is in the Sultanates of Upper and Lower Yāfa' to the north-east of Aden, are represented in the Hadhramaut by the influential and wealthy family of Ka'aiti. Some six generations ago the Seyyids of the Abu Bekr family, at that time the most powerful in the Hadhramaut, were seriously threatened by the Bedouin tribes, and in their extremity invited the assistance of the Yāfa' Sultan. The Ka'aiti were sent to the rescue, and, having repulsed the enemy, established themselves in the country, where they have been ever since. Their power has steadily grown and was notably increased in 1874 by the expulsion of the Kathīri Sultan from Makalla and Shiheir and the presentation of these two towns to them by the British Government in settlement of a debt which had been repudiated by the Kathīri. They now own Makalla, Shiheir, Shibām, Haurah, and Hajarein, and exercise a suzerainty, which at times is only nominal, over the tribes of 'Amūdi, Seibān, and Nahad.

Their wealth comes chiefly from the Straits Settlements, whither many Hadhramis migrate, leaving their own sterile country to seek their fortunes abroad. Their connexion with Haidarabad is also very close, the Nizam maintaining a Hadhrami bodyguard, which is always commanded by one of the Ka'aiti family.

The present head of the house, styled Sultan of Makalla, is Ghālib ibn 'Awad el-Ka'aiti, a man of fifty, who is anglophile and maintains close relations with Aden. He keeps a permanent bodyguard of 1,000 men, but frequently has recourse to hiring mercenaries both to maintain himself against his implacable enemies the Kathīri and their allies, and the Hamumi, and also in furtherance of his

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ambition to add fresh territories to his dominions and become the ruling force in the Ḥadhramaut.

He has three brothers, 'Omar, Husein, and Manassar—all of whom he has quarrelled with and expelled from the country.

C. Oman

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1. *'Abābid* (sing. *'Abbādi*)

A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics and Ibadhi in religion; settled at Felej Shirāh in Wādi Fara', in Western Hajar.

2. *'Abādilah* (sing. *'Abdūli*)

A tribe of Trucial Oman, numbering 1,200 souls; Ḥanbali in religion and Ghāfiri in politics; settled at Shārjah town, Ghāllah in Shameilīyah, Khaleibīyah, near Wādi Hām, and on Sheikh Shu'aib Island.

3. *'Abriyīn* (sing. *'Abri*)

A tribe of Nizāri descent in the Oman Sultanate, belonging to the Ghāfiri political faction; in religion they are mostly Ibadhis, but a small minority are Sunnis. They are found in Dhāhirah at 'Arāqi; in Western Hajar at 'Awābi, at 'Aqair in Wādi Shāfān, at Zāmmah and Hāt in Wādi Beni 'Auf, at Beit el-Qarn in Wādi Fara', at Tabāqah in Wādi Beni Ghāfir, and at 'Amq, Fashah, Maqamma, and Mabu in Wādi Sahtan; in Oman Proper at Bahlah, Farq, Ghamr, and Hamra: their number is estimated at 6,500 souls. They cultivate dates and corn and are generally a well-behaved and peaceable tribe. They are the real masters of 'Awābi, but Bahlah is their tribal capital and Hamra their largest separate village.

4. *Beni 'Adi* (sing. *'Adwāni*)

A tribe of the Oman Sultanate, numbering about 5,000 souls; Hināwi in politics, settled chiefly in Western Hajar at the villages of Sawālih, Murbah, Qasra, Ghashab, and Wabil in Wādi Fara', but also found on the coast at Quryāt and at Ghuweisah in the sub-vilayet of Saham.

Those at Ghashab belong to a section called Beni Bakr.

5. *'Ajam, or Persians* (sing. *'Ajmi*)

A tribe of the Oman Sultanate, numbering about 10,000 souls, mostly now arabized Shiahs; settled at Muscat town and in

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HADHRAMAUT MM 2

ficiency are widespread. Pellagroid lesions of the skin are often encountered among the peoples of the Protectorate. In a survey of 518 Arab schoolboys in Aden township in 1949, no cases of overt deficiency were found, but enlargement of the liver, possibly suggestive of low protein intake, was revealed in 27 per cent.

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MISCELLANEOUS CONDITIONS

A small outbreak of epidemic muscular rheumatism, classified as Bornholm disease, was reported from Aden in 1946. It involved 35 persons—34 British and 1 Arab.

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Hepatic cirrhosis is one of the most frequent conditions seen at the Civil Hospital. Local physicians have noted that most of the cases come from malarious regions where qat is widely used, but the underlying causes have not been investigated.

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Chewing the leaves of *Catha edulis*, or qat, is a general custom in Western Aden Protectorate. The leaf juices contain a stimulant, and habitual indulgence is said to produce loss of appetite, sleeplessness and a variety of more serious nervous disorders. Local observers believe that addiction to the drug contributes to the widespread undernutrition among the people.

SUMMARY

The Colony of Aden and the adjacent Protectorate, on the southern coast of Arabia, have been British dependencies for over a century. The population of the Colony, including the port of Aden, was enumerated at 80,516 in the census of 1946, and calculated at over 100,000 in 1950. The Protectorate territory comprises two administrative divisions—Western Aden Protectorate and Eastern Aden Protectorate, in which the estimated population for 1948 was about 350,000 and 300,000, respectively. The local governments are tribal and diverse in organization, ranging from sultanates to smaller autonomous units. The inhabitants of both the Colony and the Protectorate are predominantly Arabs and adherents of Islam.

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